

Kitab ut Tauheed

Taleef: Shaikh ul Islam Allama Muhammad bin Abdul Wahhab (Rahimahullah)
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Contents

Arz e Naashir	6
Arz e Mutarjim	7
Baab 1: Ibaadat Ki Buniyad Tauheed	8
Masaael.....	9
Baab: 2 Tauhed Ki Fazeelat Aur Tauheed Ka Tamaam Gunaho'n Ko Mitaa Dena	12
Masaael.....	12
Baab: 3 Haqeeqi Muwwahid Bilaa Hisaab Jannat Mein Jaaega.....	14
Masaael.....	15
Baab 4: Shirk Se Darne Ka Bayan.....	17
Masaael.....	17
Baab 5: لا اله الا الله Ki Gawahi Ke Liye Logo'n Ko Dawat Dena	18
Masaael.....	18
Baab 6: Tauheed Ki Tafseer Aur Kalma لا اله الا الله Ki Gawahi Ka Matlab.....	21
Masaael.....	21
Baab 7: Rafa'a Balaa Aur Dafa'a Masaaeb Ke Liye Challe Aur Dhaage Waghaira Pahenna Shirk Hai.....	23
Masaael.....	24
Baab: 8 Damo'n Aur Ta'aweezo'n Ka Bayan.....	25
Masaael.....	26
Baab: 9 Kisi Daraqht Ya Patthar Waghaira Ko Mutabarrak Samajhna	27
Masaael.....	27
Baab: 10 Ghairullah Ke Liye Zubah Karne Ka Hukam.....	29
Masaael.....	29
Baab: 11 Jaha'n Ghairullah Ke Naam Par Janwar Zubah Kiye Jaae'n Waha'n (Allah Ta'ala Ke Naam Par Bhi) Zubah Karna Jaaez Nahi	31
Masaael.....	31
Baab: 12 Ghairullah Ki Nazar o Niyaz Manna Shirk Hai	32
Masaael.....	32
Baab: 13 Ghairullah Ki Panaah Lena Shirk Hai	33
Masaael.....	33
Baab: 14 Ghairullah Se Fariyad Karna Ya Inhe Pukarna Shirk Hai	34
Masaael.....	35
Baab: 15 Be Iqhteyar Maqhlooq Ko Pukarna.....	36
Masaael.....	36
Baab 16 Farishto'n Par Allah Ki Wahi Ka Qhauf.....	38
Masaael.....	38
Baab 17 Shafaa'at Ka Bayaan.....	40
Masaael.....	41
Baab 18 Hidaayat Dene Waala Allah Ta'ala Ke Siwa Koi Nahi Hai	42
Masaael.....	42

Baab: 19 Bani Aadam Ke Kufr Aur Tark e Deen Ka Buniyadi Sabab Buzrugo'n Ke Bare Mein Ghulu (Izzar o Takreem Mein Had Se Badh Jaana) Hai.....	44
Masaael.....	44
Baab: 20 Kisi Buzrug Ki Qaba r Ke Paas Baith Kar Allah Ta'ala Ki Ibaadat Karna Najaaez Aur Sangeen Jurm Hai, Che-Jaaeke Khud Is Mard e Saaleh Ki Ibaadat Ki Jaae	46
Masaael.....	46
Baab: 21 Buzrugo'n Ki Qabro'n Ke Baare Mein Ghuloo Karne Ka Anjaam Shirk e Akbar	48
Masaael.....	48
Baab: 22 Aap ﷺ Ka Tauheed Ki Mukammal Hifaazat Aur Zariya e Shirk Banne Waali Har Raah Ko Band Karna	49
Masaael.....	49
Baab: 23 Ummat e Muhammadi ﷺ Ke Baaz Afraad Ka But-Parasti Mein Mubtela Hona	50
Masaael.....	51
Baab: 24 Jaadu Ka Bayaan.....	52
Masaael.....	52
Baab: 25 Jaadu Ki Chand Aqsaam.....	54
Masaael.....	54
Baab: 26 Nujoomi Aur Ghaib Daani Ke Daawedar	55
Masaael.....	55
Baab: 27 Jaadu Toney Ke Zariye Jaadu Ke Ilaaj Ki Mumaaneat.....	56
Masaael.....	56
Baab: 28 Bad-Fa'ali Aur Bad-Shagooni	57
Masaael.....	58
Baab: 29 Ilm e Nujom Ka Sharai Hukam	59
Masaael.....	59
Baab: 30 Nachtar Yaani Taaro'n Ke Asar Se Barish Barasne Ka Aqeeda	60
Masaael.....	60
Baab: 31 Allah Ta'ala Ki Mohabbat Deen Ki Buniyad Hai.....	62
Masaael.....	63
Baab: 32 Allah Ta'ala Ka Khauf o Dar	64
Masaael.....	64
Baab: 33 Sirf Allah Ta'ala par Tawakkal Karna Chahiye	65
Masaael.....	65
Baab: 34 AT Ki Tadbeer Se Be Khauf Nahi Hona Chahiye	66
Masaael.....	66
Baab: 35 Allah Ta'ala Ki Taqdeer Par Sabar Karna Eman Billah Ka Hissa Hai:	67
Masaael.....	67
Baab: 36 Riyaakari Ek Qabil Mazammat Buraai	68
Masaael.....	68
Baab: 37 Insan Ka Apne Amal Se Duniya Chhahna Ek Qism Ka Shirk Hai.....	69

Masaael.....	69
Baab: 38 Allah Ta'ala Ki Halaal Karda Cheez Ko Haraam, Ya Haraam Karda Cheez Ko Halaal Karne Mein Ulama o Umara Ki Ataa-at Inko Rab Ka Darja Dena Hai	70
Masaael.....	70
Baab: 39 Eman Ka Daawa Karne Waalo'n Mein Se Baaz Ki Haqeeqat	71
Masaael.....	72
Baab: 40 Allah Ta'ala Ke Asmaa o Sifaat.....	73
Masaael.....	73
Baab: 41 Allah Ta'ala Ki Ne'emato'n Ka Inkar Kufr Hai	74
Masaael.....	74
Baab: 42 Allah Ka Shareek Tehraane Ki Baz maqhfī Surate'n	75
Masaael.....	75
Baab: 43 Allah Ta'ala Ki Qasam Par Kifaayat Naa Karne Waale Shaqs Ka Hukam	76
Masaael.....	76
Baab: 44 Jo Allah Ta'ala Chaahe Aur Aap Chaahe'n Kehne Ka Hukam	77
Masaael.....	77
Baab: 45 Zamaane Ko Gaali Dena Dar-Haqeeqat Allah Ta'ala Ko Ezaa Paho'nchaane Ke Mutaraadif Hai ...	78
Masaael.....	78
Baab: 46 Qaazi al Qazaa-at Waghaira Alqaab Ki Sharai Haisiyat	78
Masaael.....	78
Baab: 47 Allah Ta'ala ke Asmaa e Husna Ki Ta'azeem Aur Is Wajah Se (Kisi Ke) Naam Ki Tabdeeli	79
Masaael.....	79
Baab: 48 Allah Ta'ala Quran e Majeed Aur Rasool Allah ﷺ Ka Mazaaqh Udaane Waale Shaqs Ka Hukam ..	80
Masaael.....	80
Baab: 49 AT Ke Inamaat o Ehsanaat Ka Shukriya	81
Masaael.....	82
Baab: 50 Aulaad Milne Par Allah Ta'ala Ke Sath Shirk Karna	83
Masaael.....	83
Baab: 51 Asmaa e Husna Ka Bayan	84
Masaael.....	84
Baab: 52 Al Salaam A'alallaah Kehne Ki Mumaaneat	85
Masaael.....	85
Baab: 53 Aye Allah Agar Tu Chhahta Hai To Mujhe Baqash De Kehne Ka Hukam	85
Masaael.....	85
Baab: 54 Mera Ghulam Ya Meri Laundi Kehne Ki Mumaneat.....	86
Masaael.....	86
Baab: 55 Allah Ta'ala Ke Naam Par Sawal Karne Waale Ko Khaali Hath Naa Lautaaaya Jae	86
Masaael.....	86
Baab: 56 Allah Ta'ala Kaa Waasta Dekar Sirf Jannat Maangi Jae	86

Masaael.....	86
Baab: 57 Kisi Pareshaani Ke Baad "Agar" Kehne Ka Hukam	87
Masaael.....	87
Baab: 58 Hawa Aur Aandhi Ko Gaali Dene Ki Mumaaneat	87
Masaael.....	87
Baab: 59 Allah Ta'ala Ki Baabat Bad-gumaani Karne Ki Muqhalefat.....	88
Masaael.....	89
Baab: 60 Munkireen Taqdeer Ka Bayan	90
Masaael.....	90
Baab: 61 Tasweer Banaana Ek Qabeeh Fa'al Hai	91
Masaael.....	91
Baab: 62 Kasrat Se Qasm Uthaana	92
Masaael.....	92
Baab: 63 Allah Ta'ala Aur Iske Rasool ﷺ Ka Zimma Aur Zamaanat Dene Ka Hukam	93
Masaael.....	93
Baab: 64 Allah Ta'ala Par Qasam Khaana.....	94
Masaael.....	94
Baab: 65 Allah Ta'ala Ko Sifarishi Ke Taur Maqhloogh Ke Saamne Nahi Pesh Kiya Jaasakta	94
Masaael.....	94
Baab: 66 Aap ﷺ Ka Gulshan e Tauheed Ki Hifaazat Farmana Aur Shirk Ke Raasto'n Ko Band Karna.....	95
Masaael.....	95
Baab: 67 Allah Ta'ala Ki Azmat o Rafa'at	95
Masaael.....	96

Shaikh ul Islam, Mujaddid ul A'sr Muhammad bin Abdul Wahhab (D 1206H). Ek motebar aalim e deen, tafseer o hadees aur muta'addid uloom mein yagaana (T: Benazeer/Bemisaal) rozgaar the. Inho'n ne zakaawat (T: zahan ki tezi) aur zahaanat aur deeni uloom par istedrak (T: samajhna) ke baais apne zamane ke bade bade ulama e deen ko mutassir kiya aur inhe apna ham khayal banaaya. Apni tasaneef mein Quran o Sunnat ki tauzihaat ke sath mushrikaana aqaaed par kaari zarb lagaai aur bidaat ke khilaf zabardast jihad kiya.

Inki taleef, 'Kitab ut Tauheed' masaael e tauheed par behtareen kitabo'n mein se ek hai aur sanad e qubuliyat ke lehaz se bhi iska martaba bahot buland hai. Ek taweel muddat se duniya e ilm mein iski asha-at jaari hai aur abh tak Arab o ajam mein karodo'n be-raahro'n (T: gumrah) ko hidayat ka raasta dikhane aur inhe kufr o zalaalat ke andhero'n se nikalne ka fareeza adaa kar chuki hai.

Is kitab ki tadween o taleef ka azeem maqsad Shaikh ul Islam Muhammad bin Abdul Wahhab ke pesh e nazar ye tha ke duniya e Islam ko KoS ki asal talimaat se raushnaas karaaya jaae aur aqaaed aur rasm o riwaaj, jinki tanseeqh (T: mansooqhi) ke mutalliq Quran o Hadees aur asaar e shaba se saboot faraaham hota hai. Dalaael o baraheen se (qhataiyat ke sath) inko rad kar diya jaae aur sirf in waazeh ehkamaat par eman o amal ki asaas qaaem ki jaae jo musulmano ke liye falah o khair aur najaat e uqhrawi ka baais hain. Chunache is kitab mein inho'n ne tamaam masaael par mudallal bahes ki hai aur kisi qism ke ta'assub (T: himayat, tarafdaari) o e'enaad (T: zid, sarkashi) ke baghair bahot hi saada o dilnasheen paraae mein Quran o Sunnat ka nichhod pesh kar diya hai.

Yehi wajah hai ke Ahle Haq, jo girohi mafaad aur mazhabi ta'assub nahi rakhte, is kitab ke pesh karda haqaaeq se istefaada karke asal Islami ta'alimaat. Yaani Kitab o Sunnat ka raasta iqhteyar karte rahe hain aur In Sha Allah aainda bhi ye ifaadi haisiyat mussallam rahegi.

Muazziz Qaraeen!

Agarche Kitab ut Tauheed isse qabl Urdu mein mutaql hokar qubool e aam ki sanad haasil kar chuki hai, magar hamare liye baais e masarrat maqam ye hai ke hamare faazil dost aur ma'arof aalim e deen Professor Saeed Mujtaba Saeedi *Hafizahullah* (Faazil Madinah University) ne bade khubsurat, shashta (T: paak, khaalis) aur rawaa'n Urdu tarjuma jaded paraae mein pesh kiya hai. Iske sath sath Darussalaam (research center, Lahore) ne ise muta'addid Arabi aur Urdu edition se taqaabul karke badi tehqeeq ke sath aghlaat (T: ghalti) se paak pesh karne ke liye qabil e qadr khidmat sar-anjaam di.

Jiske liye main idaare ke rafeeq e kaar Mohataraf Qaari Abdul Halem Bilal *salamallah* ka mashkoor hu'n ke inho'n ne badi daqeeq (T: bareek) nazar aur bareek beeni se iski taseeh karke ek jaded aur naya usloob bhi diya. Alaawa azeen deegar ehbaab giraami ne bhi kitab ki zahiri o baatini husn aur iski tazaien o araaesh ke liye basad e sataaesh mehnat ki hai aur yehi is nae edition ki munfarid khususiyaat hain.

جزاهم الله عنا و عن جميع المسلمين آمين يا رب العالمين و صلى الله على رسوله الكريم و عاى آله وصحبه اجمعين يا حسان إلى يوم الدين

Khaadim Kitab o Sunnat

Abdul Maalik Mujahid

Darussalam, Lahore, Riyadh

Rabi ul Awwal 1411H, July 1997 CE

Arz e Mutarjim

Tauheed ka masla itna ahem aur buniyadi hai ke duniya mein har Nabi jaha'n bhi aur jab bhi aaya, isne sabse pehle apni qaum ya apne ilaaqe ke logo'n ko Tauheed hi ki dawat di, jaisa Allah Ta'ala ne farmaya:

Aye Paighambar! Tujhse Pehle Hamne Jo Rasool Bhi Bheja, Iski Taraf Yehi Wahi Ki, Ke Mere Siwa Koi Ma'abood Nahi, Pas Tum Meri Hi Ibaadat Karo.¹

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

Paighambar e aaqhir uz zamaan Hazrat Muhmmadur Rasool Allah ﷺ ne bhi apni tableegh ka agaaz isi dawat e tauheed se kiya, Aap ne farmaya: Logo! Is baat ka iqraar karlo ke Allah ke siwa koi ma'abood nahi, tum falaahyaab ho jaaoge. ²

Ek doosri riwayat ke alfaz hain: Main Tumhari taraf Allah ka Rasool bankar aaya thu'n, main tumhe hukam deta hu'n ke, Ek Allah ki ibaadat karo aur iske sath kisi ko shareek na tehraao.³

Chunache Rasool Allah ﷺ ki dawat par eman laane walao'n ne asaaf o Naaela aur Laat o Uzza ki ibaadat chhodkar sirf Ilaah e Waahed ki ibaadat o parastish ko apne shea'ar banaa liya. To Allah Ta'ala ne inhe izzat o sarfarazi ataa farmai. Duniya mein, jis taraf bhi inho'n ne ruqh kiya, inhe surqhru kiya aur chaar-daang aalam (T: duniya ki 4 tarfe'n) mein inki azmat ki dhaak bithadi.

Lekin chand sadiyo'n baad musalman phir Tauheed ki nemat se mehroom aur shirk ki aloodgiyo'n me maloos ho gae. Aur Najad o Hijaaz mein ek martaba phir jaahiliyyat oola ki tareeki laut aai aur musalman awam ki aksariyat mushrikaana aqaaed ka shikar ho gai aur astaano'n aur maqbaro'n ki pujari ban gai. In halaat mein Allah Ta'ala ne jazeerah numaa e Arab ke in baadiya nasheeno'n par phir rahmat ki aur Mujaddid ad Da'awah Imam Muhammad bin Abdul Wahab aur inke ansaar o a'awaan ke zariye se inko dawat e tauheed se aashna kiya aur shirk o bidaat ki tarikiyo'n se inhe nikaala.

Shaikh Muhammad bin Abdul Wahab ki sae'e (T: jaddo jahad, mehnat) tajdeed o islah ka ye baab bada wasee hai. Jiski tafseel ki yaha'n gunjaesh nahi. Shaikh rah ne amali taur par bhi mazkoora shirk ke addo'n ka khaatma kiya. Wa'az o tableegh se bhi logo'n ke aqaaed o amaal ki islah farmai aur tasneef o taleef ke zariye se bhi is mahaaz par bada daqe'e kaam kiya. Inki tasaneef mein ek nihayat ahem kitab 'Kitab ut Tauheed' bhi hai. Jo is waqt qaraeen ikram ke hatho'n mein hai.

Is kitab ka Urdu tarjuma aajse taqriban paun (T: 75) sadi qabl hua tha. Jo abh tak shaae hota chala aaraha tha, jabke is arse mein Urdu zaban kaafi wasee ho chuki hai aur iska usloob bhi bahot had tak badal chuka hai, is liye zar'urat mehsus hui ke iska nae sire se tarjuma kiya jaae, jo maujooda usloob aur me'eyaar ke mutabiq ho. Taake iski ifaadiyat (T: faaeda) mahez zaban ki kuhingi (T: puraane-pan) ki wajah se mutassir na ho.

Alaawa azee'n Saudi Arab ke alaawa aksar Islami mumalik mein qabar parasti ki shakal mein shirk ke mazaahir aam hain, jo Allah ki rahmat o nusrat se mehroomi ka sabab hain aur musalman jab tak mushrikaana aqaaed o amaal se taaeb hokar khali tauheed ko nahi apnaae'nge, wo rahmat e ilaahi ke mustahiq qaraar nahi paa sake'nge.

Isi zaroorat aur ehshaas ke pesh e nazar, raaqim (T: translator from Arabic to Urdu) ne iska ye naya tarjuma kiya hai, Allah Ta'ala ise qabool farmae au rise awam ki islah ka zariya banaae. (T: Ameen)

Professor Saeed Mujtaba Saeedi

Mankera, zila Bhakkar

Rabi ul Awwal 1418H, July 1997CE

¹ Surah Ambiya: 25

² Musnad Ahmad: V3 P492

³ Hawaala Mazkoor

Baab 1: Ibaadat Ki Buniyad Tauheed

Irshad e Rabbani hai:

Aur Maine Jinno'n Aur Insaano'n Ko Sirf Is Liye Paida Kiya Hai Ke Wo Meri Bandagi Kare'n. ⁴

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Phir farmaya ke:

Aur Hamne Har Ummar Mein Rasool Bheja, Ke Sirf Allah Ki Bandagi Karo Aur Taghoot (ki bandage) Se Bacho. ⁵

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

Nez, Irshad e Baari Ta'ala Hai:

Aur Tere Rabne Faisla Kar Diya Hai Ke Tum Sirf Isi (Allah) Ki Bandagi Karo Aur Waledain Ke Sath Husne Sulook Karo. ⁶

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

Aur jaisa ke Allah Jalle Shaanahu ne farmaya:

Ek aur jagah par Allah Rabbul Izzat ne you'n farmaya hai:

(Aye Muhammad! ﷺ) Keh Deejiye Ke Aao Main Tumhe Wo Cheeze'n Padh Kar Sunaau'n, Jo Tumhare Rab Ne Tumpar Haraam Ki Hain (wo ye) Ke Tum Iske Sath Kisi Ko Shareek Na Tehraao. ⁷

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْهِ تَشْرِكُوا بِهِ شَيْئًا

Hazrat Abdullah bin Masood ؓ farmate hain ke jo shaqs Aap ﷺ ki sar-ba-mohr (T: mohar lagaya hua) wasiyat mulaheza karna chhahta hai to wo Allah Ta'ala ka ye farman padhle:

(Aye Muhammad! ﷺ) Keh Deejiye Ke Aao Main Tumhe Wo Cheeze'n Padh Kar Sunaau'n, Jo Tumhare Rab Ne Tumpar Haraam Ki Hain:

❖ Ye ke tum iske sath kisi ko shareek na tehraao ❖ aur (maa'n baap se bad sulooki na karna balke) apne waledain ke sath husne sulook karo ❖ aur apni aulaad ko muflisi ke dar se qatal na karo (kyou'nke) ham tumhe bhi rizq dete hain aur inhe bhi ❖ aur tum behayai ke kaamo'n ke zahir ho'n yaa poshida, qareeb na jaana ❖ aur jiska qatal Allah ne haram tehraaya hai, ise qatal na karo, magar haq (aur jaaez tareeqe ke sath. Is (Allah) ne tumhe in baato'n ki hidayat ki

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْهِ تَشْرِكُوا بِهِ شَيْئًا
وَالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ
وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا
النَفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ
وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ
وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تَكْلِفُوا نَفْسًا إِلَّا وُسْعَهَا وَإِذَا
قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ

⁴ Surah Zariyat: 56

⁵ Surah Nahal: 36

⁶ Surah Isra: 23

⁷ Surah Anaam: 151

hai, taake tum aqal se kaam lo ❖ aur tum yateem ke maal ke qareeb bhi na jaao, magar aise tareeqe se jo inte-haai behtareen aur pasandeeda ho, yaha'n tak ke wo jawani ko paho'nch jaae ❖ aur insan ke sath naap tol poora poora karo (be-insafi na karo), ham kisi jaan ko iski wusa'at (T: kushadgi) se badh kar mukallaf nahi banate ❖ aur Allah ke ahed ko pura karo (bad-ahedi na karo) is (Allah) ne tumhe in baato'n ki hidayat ki hai, shayad ke tum naseehat qubool karo ❖ aur beshak yehi mera seedha raasta hai, tum isi par chalo aur doosre raasto'n par naa chalna, ke wo (raaste) tumhe Allah ki raah se door kar de'nge. Is (Allah) ne tumhe is baat ki hidayat ki hai, taake tum parhezgar bano.⁸

لَعَلَّكُمْ تَذَكَّرُونَ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

Aur Hazrat Maaz bin Jamal ؓ ka bayan hai ke ek dafa main Aap ﷺ ke peeche gadhe par sawar tha, ke Aapne mujhse farmaya: Aye Maaz! Kya tum jaanta ho ke Allah Ta'ala ka bando'n par aur bando'n ka Allah Ta'ala par kya hai hai?

(Maaz ؓ kehte hain) maine kaha: Allah Ta'ala aur iske Rasool ﷺ hi behtar jaante hain.

Aap ﷺ ne farmaya: Allah Ta'ala ka bando'n par ye haq hai ke wo sirf isi ki ibaadat kare'n aur iske sath kisi ko shareek na tehraae'n aur bando'n ka Allah Ta'ala par haq ye hai ke jo banda shirk ka murtakib naa ho wo ise azaab naa de.

(Maaz ؓ kehte hain) maine kaha: Ya Rasool Allah ﷺ (Ijaazat ho to) logo'n ko ye khushkhabri sunadu'n?

Aap ﷺ ne farmaya: Nahi, aisa naa kaho, ke wo isi par bharosa karke baith jaae'n (aur amal karna chhod de'n).

Masaael

1. Jin o Ins ki taqhleeq mein Allah Ta'ala ki hikmat kaar-farma hai.
2. Ibaadat se asal muraad Tauheed hai, kyou'nke jumla Ambiya عليه السلام aur inki ummato'n ke darmiyan yehi baat mutanaza (T: wo cheez jispar jhagda ho) thi.
3. Jo shaqs Tauheed par kaar-band nahi, isne Allah Ta'ala ki ibaadat hi nahi ki aur wo *Surah Kafiroon* ki ayat *وَلَا أَنْتُمْ عِبْدُونَ مَا أَعْبُدُ* (Aur Jinki Tum Parastish Karte Ho, Main Inki Parastish Karne Waala Nahi Hu'n) ka mafhoom bhi yehi hai.
4. Isse be'esat (T: paighambar ka bheja jaana) e Ambiya عليه السلام ki hikmat ka bhi pata chalta hai.
5. Allah Ta'ala ki taraf se har ummat ki taraf (inki hidayat ke liye) Rasool bheje gae.
6. Tamaam Ambiya ka deen (yaani inki dawat ka mehwar aur markazi nukta) ek hi tha (aur wo Tauheed hai)
7. Ek badaa masla ye bhi malum hua ke taghoot ke sath kufr aur iska inkar kiye baghair Allah Ta'ala ki ibaadat mumkin nahi aur isi mane mein Allah ka ye farman hai:

⁸ Surah Anaam: 151-153

So Jo Shaqs Taghoot Ka Inkar Kare Aur Allah Ta'ala
Par Eman Laae, Dar-haqeeqat Isne Aisi Mazboot Rassi
Ko Thaam Liya Hai Jo Tootne Waali Nahi Hai. ⁹

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ لَا انْفِصَامَ لَهَا

8. 'Taghoot' har is cheez ko kehte hain, jiski Allah Ta'ala ke siwa ibaadat ki jaae.
9. Isse ye bhi malum hua ke salaf o saleheen ke nazdek Surah Anaam ki mazkoora baala 3 mohkam (T: mazboot, mustahkam) ayaat ki kis qadr ehmiyat aur azmat hai. Inmse (Allah Ta'ala ki taraf se bando'n ko) 10 ehkam aur hidayat di gai hain, ke jinme se 'Awwaleen Hidayat' shirk se mumanea hai.
10. Surah Bani Israel (Al Isra) ki mohkam ayat mein 18 masaael bayan hue hain, jinka aghaaz Allah Ta'ala ne apne mundarja zail farman se kiya hai:

Allah Ta'ala Ke Sath Koi Aur Ma'abeed Na Banaana
Warna Zalee Aur Be-yaar o Madadgaar Hokaar Baithe
Rahoge. ¹⁰

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعَدَ مَذْمُومًا مَّحْدُورًا

(Yaani in masaael mein sabse awwaleen haisiyat Tauheed ko di gai hai, jaisa ke) mundarja zail alfaaz ke sath iqtetam (bhi Tauheed par hi) kiya hai:

Aur Allah Ta'ala Ke Sath Koi Doosra Ma'abood Na
Banalena Ke (aisa karne se) Malaamat-zada Aur (Allah
Ta'ala ke darbar se) Raandah (T: dhutkaara hua)
Banaakar Jahannam Mein Daal Diye Jaaoge. ¹¹

وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْلُبَ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا

Allah Ta'ala ne hame in masaael ki ehmiyat par tambeeh karte hue irshad farmaya:

Ye In Danaai Ki Baato'n Mein Se Hain, Jo Aap ﷺ Ke
Rab Ne Aap ﷺ Ki Taraf Wahi Ki Hain. ¹²

ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ

11. Surah Nisaa ki wo ayat jo huqooq e ashra ki ayat kehlaati hai, ka aghaaz bhi Allah ne apne (Tauheed bhare) in alfaz se kiya hai:

Aur Allah Ta'ala Ki Bandagi Karo Aur Iske Sath Kisi Ko
Shareek Na Tehraao. ¹³

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

12. Isme Aap ﷺ ki is wasiyyat ki taraf bhi tawajje dilaai gai hai, jo Aap ﷺ ne wafat ke waqt farmai thi.
13. Hamare (yaani bando'n ke) zimme Allah Ta'ala ka kya haq hai?
14. Aur bande jab Allah Ta'ala ka haq adaa kare'n to inka Allah Ta'ala par kya haq hai?
15. (Hadees mazkoor mein bayan shuda) masla ka aksar sahaba koi lm na tha.
16. Kisi maslehat ke pesh e nazar ilm ko chupaana jaaez hai.
17. Kisi musalman ko aisi khabar dena mustahab hai, jisse wo khus ho.

⁹ Surah Baqra: 256

¹⁰ Surah Isra: 22

¹¹ Surah Isra: 39

¹² Surah Isra: 39

¹³ Surah Nisa: 36

18. Allah Ta'ala ki rahmat ki wusa'at par bharosa karke (amal tark karne se) darna chahiye.
19. Agar masool ko kisi baat ka ilm naa ho to iske mutalliq **الله ورسوله أعلم** (yaani Allah aur iske Rasool ﷺ behtar jaante hain) kahe.
20. Kisi ko ilm sikhaana aur kisi ko mehroom rakhna bhi jaaez hai.
21. Is hadees se Aap ﷺ ki tawaze'e aur inkesari ka bhi pataa chalta hai ke Aap ﷺ Jaleel ul qadr hone ke bawajood gadhe par sawar hue aur apne peeche ek doosre shaqs ko bhi sawar kiya.
22. Sawari par apne peeche kisi doosre ko bithaa lena jaaez hai.
23. Is hadees se Hazrat Maaz bin Jabal **رضي الله عنه** ki fazeelat bhi wazeh hoti hai.
24. Is hadees se masla Tauheed ki azmat ka bhi pataa chalta hai.

Baab: 2 Tauhed Ki Fazeelat Aur Tauheed Ka Tamaam Gunaho'n Ko Mitaa Dena

Irshad e Rabbani hai:

Aur Jo Log Eman Laae Aur Apne Eman Ko Zulm (Shirk)
Se Alooda Nahi Kiya, Inke Liye Aman Hai Aur Wohi
Raah e Raast Par Hain. ¹⁴

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ
مُهْتَدُونَ

Aur Hazrat Obaada bin Saamit ؓ se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya: Jo shaqs is baat ki gawahi de ke: ❖ Allah Ta'ala ke siwa koi mabood nahi, wo akela hair aur iska koi shareek nahi ❖ aur Hazrat Muhammad ﷺ iske bande aur Rasool ﷺ hain. ❖ aur Hazrat Esa عليه السلام (bhi) Allah Ta'ala ke bande, iske Rasool, iska kalima jo is (Allah) ne Hazrat Mariyam عليه السلام ki taraf daala tha aur iski taraf se (bheji hui) rooh the ❖ Aur (jo shaqs is baat ki bhi gawahi de ke) janat aur Jahannam barhaq hain. To aise shaqs ko Allah Ta'ala (behrehaal) Jannat mein daqhil karega, khuwah iske amaal kaise hi ho'n. ¹⁵

Aur Sahihain ¹⁶ hi mein Hazrat Utbaan ؓ se riwayat hai ke Aap ﷺ ne irshad farmaya: Allah Ta'ala aise shaqs ko jo mahez razaa e Ilaahi ke liye لا اله الا الله ka iqrar kare, dozaqh par haram kar deta hai.

Hazrat Abu Saeed Khudri ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: Musa عليه السلام ne Allah Ta'ala se arz ki, aye mere parwardigar! Mujhe aisa zikar batae'n, jisse main tujhe yaad karu'n aur iske zariye se tujhe pukaarta rahu'n.

Allah Ta'ala ne farmaya: Aye Musa لا اله الا الله padha karo.

Musa عليه السلام ne kaha: Aye mere Rab! Ye kalma to tere sab bande padhte hain.

Allah Ta'ala ne farmaya: Aye Musa, gar saato'n asmaan aur inki maqhllooqh bajuz mere aur saato'n zameene'n taraazu ke ek paddle mein ho'n aur لا اله الا الله doosre paddle mein ho to لا اله الا الله in sabse wazni hoga. ¹⁷

Aur Sunan Tirmizi mein Hasan sanad ke sath Hazrat Anas ؓ se marwi hai ke maine Rasool Allah ﷺ ko ye farmate hue suna ke Allah Ta'ala ne irshad farmaya: Aye Ibne Adam! Agar tu mere paas zameen bhar kar gunah laae, phir is haal mein tu mujhse mulaqaat kare ke tu mere sath kisi ko shareek na tehraata ho, to main isi qadr teri taraf maghfirat o baqhsish lekar aaou'n. ¹⁸

Masaael

1. Allah Ta'ala ka fazal bahot wasee hai.
2. Allah Ta'ala ke haa'n tauheed ka bahot ziyaada sawab hai.
3. Sawab ke sath sath aqeeda tauheed gunaho'n ka kaffara bhi hai.
4. Is tafseel se Surah Anaam ki ayat 82 ki tafseer bhi wazeh ho jaati hai (ke is ayat mein *Zulm* se muraad *Shirk* hai).
5. Hazrat Obaada ؓ ki hadees mein jo 5 umoor mazkoor hain, in par ghaur o tadabbur karna chahiye.

¹⁴ Surah Anaam: :82

¹⁵ Bukhari & Muslim

¹⁶ Bukhari & Muslim

¹⁷ Ibne Hibban aur Haakim ne Saheeh kaha

¹⁸ Tirmizi

6. Hadees e Obaada ﷺ aur Hadees e Otbaan ﷺ dono'n ko jama kare'n to inse لا اله الا الله ka maani mazeed wazeh ho jaata hai aur jo log is dhoke mein muhtela hain (ke mahez zuban se kalma tauheed ka iqraar najat ke liye kaafi hai) inki ghalati bhi waze hoti hai.
7. Hazrat Otban ﷺ ki hadees mein mazkoor shart bhi qabil e tawaaje hai.
8. Ambiya Ikram bhi is kalima ki fazeelat janne ke mohtaj the.
9. Ye amar bhi qabil e ghaur hai ke kalma لا اله الا الله tamam asmaano aur zameen se wazni aur bhari hone ke bawajood bahot se kalma-go logo'n ke taraazu halke ho'nge.
10. Is me ye saraahat bhi hai ke asmaano'n ki tarha zamee'ne bhi 7 hain.
11. Asmaano aur zameeno mein maqhllooq abaad hai.
12. Allah Ta'ala ke bhi ausaaf (sifaat) hain, jabke ishaerah ka aqeeda iske bar-aks hai (ke wo Allah Ta'ala ki baaz sifaat ka inkar karte hain)
13. Jab aap Hazrat Anas ﷺ se marwi hadees ko acchi tarha samajh le'nge to aapko malum hoga ke Hazrat Otban ﷺ se marwi hadees ke in alfaaz: 'Ke jo shaqs mahez razaa e ilaahi ki khatir kalma لا اله الا الله ka iqrar karle to Allah Ta'ala ise dozaqh par haram kar deta hai. Isse shirk ko chhod-dena murad hai, mahez zuban se kalma padh lena najaat ke liye kaafi nahi.
14. Ye baat bhi qabil e ghaur hai ke is hadees mein Muhammad ﷺ aur Esa عليه السلام dono'n ko Allah Ta'ala ke bande aur rasool kaha gaya hai.
15. Ye baat bhi qabil e pechaan hai ke (har cheez Allah Ta'ala ke hukam se paida hone ki wajah se iska kalma hai) taaham yaha'n khususi taur par Hazrat Esa عليه السلام ko 'Allah Ta'ala ka Kalma' kaha gaya hai.
16. (agarche Ruh, Allah Ta'ala ki maqhllooq hai, taaham) Hazrat Esa عليه السلام ke mutalliq khususi taur par malum hua ke inhe Allah Ta'ala ki ruh qaraar diya gaya hai.
17. Jannat aur Jahannam par eman lane ki (ehmiyat aur) fazeelat bhi malum hoti hai.
18. Is tafseel se Hazrat Obaada ﷺ ki hadees me ka mane bhi mutaiyyan ho jaata hai ke (insan kejanat mein jaane ke liye iska 'Saheb e Tauheed' hona shart hai)
19. Qiyamat ke roz amaal tolne ke liye jo mizaan qaem ki jaaegi, iske bhi 2 padle hain.
20. Is hadees mein Allah Ta'ala ke liye 'الوجه' ka lafz istemaal hua hai. Ke jiska maani 'Cehra' hai. (yaani ye eman laana zaroori hai ke Allah Ta'ala ka cehra hai, albatta (ليس كمثله شيء) ki ru se ham iski kaifiyat samajhne se qasir hain.

Baab: 3 Haqeeqi Muwwahid Bilaa Hisaab Jannat Mein Jaaega

Irshad e Ilaahi hai:

Beshak Hazrat Ibrahim عليه السلام (logo'n ke liye)
Peshwa, Allah Ta'ala Ke Farmabardar Aur Yaksoo The,
Wo Mushrikeen Mein Se Nahi The. ¹⁹

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ خَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Nez irshad hai:

Aur (ahle eman wo hain) Jo Apne Rab Ke Sath (kisi
ko) Shareek Nahi Teraate. ²⁰

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ

Husain bin Abdur Rahman rah kehte hain ke main (ek dafa) Saeed bin Jubair rah ke paas hazir tha ke inho'n ne kaha: Guzishta raat tottne waala sitaara tumme se kis ne dekha?

To maine kaha: Maine phir sath hi ye bhi keh diya ke main is waqt namaz mein mashghool nahi tha, balke mujhe kisi cheez ne das liya tha.

Saeed bin Jubair rah : ne poocha to phir tumne kya kiya?

Maine kaha: Maine dam kiya tha.

Inho'n ne mujhse phir poocha: Tumne aisa kyou'n kiya?

To maine jawab mein kaha: Ke hame Imam Sho'obi rah ne ek hadees bayan ki hai, iski binaa par maine dam kiya tha.

Saeed bin Jubair rah ne phir sawal kar diya: Sho'obi rah ne tumhe kya bayan kiya tha?

Maine jawab diya ke inho'n ne hame Bareeda bin Haseeb ؓ se marwi ek hadees bayan ki ke: Nazar e bad aur kisi zehrili cheez ke kaatne ke siwa kisi aur soorat mein dam nahi.

Ye sunkar saeed bin Jubair rah ne kaha: Jisne jo suna, phir is par amal kiya, isne bahot hi accha kiya, Albatta hame ibne Abbas ؓ ne Aap ؐ ki ye hadees sunai.

Mere saamne bahot si ummate'n pesh ki gae'n, maine dekha ke kisi Nabi ke sath to bahot badi jama-at hai aur kisi ke sath ek do aadmi hain aur maine ek Nabi aisa bhi dekha, jiske sath koi ek bhi (ummati) nahi tha. Isi asna mein mere saamne ek bahot badi jama-at namudaar hui. Maine samjha ke ye meri ummat hai. Lekin mujhse kaha gaya ke ye Hazrat Musa عليه السلام aur inki ummat hai. Phir maine ek aur bahot badi jamaat dekhi. Mujhe bataaya gaya ke ye Aap ؐ ki ummat hai aur inme 70,000 afrac aise hain jo baghair hisaab aur baghair azab ke Jannat mein daqhil ho'nge.

Itni baat farmane ke baad Aap ؐ uthe aur ghar tashreef le gae. Sahaba Ikram رضوان الله عليهم أجمعين in (khushnaseeb 70,000) afrac ke bare min qiyas araaiya'n karne lage. Baaz ne kaha 'Shayad ye wo log hain, jo Rasool Allah ؐ ki sohbar se faiziyab hue hain' aur baaz ne kaha: 'shayad ye wo log hain jo (ahed) Islam mein paida hue aur inho'n ne Allah Ta'ala ke sath kisi ko shareek nahi tehraaya.' Iske alaawa inho'n ne kuch aur bate'n bhi zikar kee'n. Itne mein Aap ؐ tashreef le aae, to Sahab Ikram رضوان الله عليهم أجمعين ne Aap ؐ ko apni araa se agaah kiya to Aap ؐ ne farmaya:

¹⁹ Surah Nahal: 120

²⁰ Surah Al Mominoon: 59

Ye wo log hain, jo naa dam karwate hain, na (ilaaj ki gharz se) apne jisme daaghte hain, naa bad faali lete hain aur wo sirf apne parwardigar par hi tawakkal karte hain. Ye sunkar Okkasha bin Mohsin ؓ khade hue aur azr ki (Aye Allah ke Rasool ﷺ) ye dua farmae'n ke Allah Ta'ala mujhe inme se karde.

Aap ﷺ ne farmaya: Tu inme se hai.

Iske baad ek doosre shaqs khada hua aur arz ki: (Aye Allah ke Rasool ﷺ) mere liye bhi dua farmae'n ke Allah Ta'ala mujhe bhi in me se karde.

Aap ﷺ ne farmaya: Is (dua) mein Okkasha ؓ tum par sabaqat le gaaya hai. ²¹

Masaael

1. Ye ke tauheed ke bare mein logo'n ke darajaat o maraatib muqhtalif hain.
2. Tehqeeq Tauheed ke mataalib ki wazaahat hai.
3. Allah Ta'ala ne is baat par Hazrat Ibrahim عليه السلام ki madah o sataish farmai hai, ke wo mushriko'n mein se nahi the aur inka daaman shirk ki aloodgi se paak tha.
4. Allah Ta'ala ne is baat par Hazrat Auliya Ikram ki bhi madah farmahi hai ke wo shirk se bezar the.
5. 'Dam' aur jism daghne ke tareeq ilaaj ko tark karna tauhed ka aala darja hai.
6. In ausaaf ka ehata karna hi dar haqeeqat tawakkal hai.
7. Isse Sahaba Ikram رضوان الله عليهم أجمعين ke ilm ki gehrai ka bhi pataa chalta hai, ke ye buland paaya maraatib o manaasib inhe mahez amal ki badaulat hasil hue hain.
8. Isse ye bhi pataa chalta hai ke Sahaba Ikram رضوان الله عليهم أجمعين khair aur neki ke kaamo'n par kis qadr hares the.
9. Isse ummat e muhammadiya ki fazeelat bhi wazeh hoti hai ke ye ummat bulandi darajaat aur kasrat e ta'adaad ke lehaz se tamaam ummato'n se bartar aur Afzal hai.
10. Isse hazrat Musa عليه السلام (aur in) ki ummat ki fazeelat bhi ayaa'n hoti hai.
11. Aap ﷺ ke saamne tamaam ummate'n pesh ki gae'n.
12. Har ummat ko apne apne nabi ke sath ilaahida ilaahida uthaya jaaega.
13. Dawat e Ambiya ko bil umom thode logo'n ne qubool kiya.
14. Jis Nabi ki dawat par ek shaqs bhi eman na laaya, wo akela hi aaega.
15. Is ilm ka faeda ye hai ke kasrat e ta'adaad par maghroor aur qillat e ta'adad par pareshan nahi hona cahiye.
16. Nazar e bad aur zehreele janwar ke kaatne ka dam karna jaaez hai.
17. Saeed bin Jubair رحمه الله عليه ke qaul 'jisne apni shaneed ke mutabiq amal kiya, isne accha kiya' se salaf saleheen ki ilmi gehraai ka pataa chalta hai, nez ye bhi malum hua ke pehli hadees doosre hadees ke khilaf nahi.
18. Salaf o Saleheen ek doosre ki bejaa tareef o sataesh se parhez kiya karte the.

²¹ Bukhari & Muslim (Bukhari ke alfaz muqhtasar aur mufassal bhi) Tirmizi aur Nasai ne riwayat kiya hai.

19. Aap ﷺ ka Hazrat e Okkasha ة se ye farmana ke (tu inme se hain) Aap ﷺ ke Nabi hone ke dalaael aur nishaniyo'n mein se ek daleel aur nishani hai.
20. Is hadees se Hazrat Okkasha ة ki fazeelat bhi malum hui.
21. Isse ye bhi malum hua ke (bawaqt e zaroorat tasreeh ki bajaaye) ishara o kinaaya mein guftagu karna jaez hai.
22. Hazrat Okkasha ة ke baad dua ki darqhuwast karne waale shaqs ko ahsan andaz mein bithaa dene se ye baat sabit hoti hai ke) Aap ﷺ aala o ahsal aqhlaq ke malik the.

Baab 4: Shirk Se Darne Ka Bayan

Irshad e Rabbani Hai:

Beshak Allah Ta'ala Is (gunah) ko nahi baqhshe ga ke (kisi ko) iska shareek banaya jaae aur iske siwa aur jis gunah ko chaahe maaf kardega. ²²

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Aur Hazrat Ibrahim عليه السلام ne dua ki:

Aur (aye mere Rab!) Mujhe Aur Meri Aulaad Ko Buto'n Ki Ibaadat Se Bachaana. ²³

وَاجْتَنِبْنِي وَتِيبِي أَنْ تَعْبُدَ الْأَصْنَامَ

Aur Hadees shareef mein hai: Mujhe tumhare bare mein sabse ziyaada dar 'Shirk e Asghar' ka hai.

Aap ﷺ se oocha gaya 'Shirk e Asghar' kya hai?

Aap ﷺ ne farmaya: 'Riyakaari' ²⁴

Aur Hazrat Abdullah bin Masood رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Jis shaqs ko is haal mein maut aae ke wo Allah Ta'ala ke sath kisi doosre (shareek) ko pukarta ho to wo jahannam raseed hoga. ²⁵

Hazrat Jabir رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Jo koi is haal mein Allah Ta'ala se mulaqaat kare ke wo iske sath kisi ko shareek na karta ho to wo jannat mein jaaega aur jo is haal mein Allah Ta'ala se mile ke wo iske sath kisi ko shareek tehraata ho to wo jahannam raseed hoga. ²⁶

Masaael

1. Shirk se darna chahiye.
2. Riyakaari bhi shirk ki ek qism hai.
3. Riyakaari shirk e asghar hai.
4. Nek logo'n par baqi gunaho'n ki nisbat riyakari ka ziyada qhatra hai.
5. Jannat aur Jahannam (insan ke) qareeb hain.
6. Ek hi hadees mein jannat aur jahannam ke qareeb hone ko ekatha zikar kiya gaya hai.
7. Marte waqt shirk naa karne waala shaqs jannat mein jaaega aur jise shirk karte hue maut aai wo jahannam raseed hoga, agarche wo bahot bada aabid o zaahid kyou'n na ho.
8. Hazrat Ibrahim Khaleel عليه السلام Allah Ta'ala se apne aur apni aulaad ke liye buto'n ki ibaadat se mehfooz rehne ki dua karna, ek bahot bada masla hai.
9. Hazrat Ibrahim عليه السلام ne 'Aye Mere Parwardigar! In Buto'n Ne Bahot Se Logo'n Ko Gumrah Kar Diya Hai.' ²⁷ Kehkar aksariyat ki haalat se ibrat hasil ki hai (ke aye mere parwardigar! Mujhe aur meri aulaad ko but parasti se bachaana).
10. Imam Bukhari رحمه الله عليه ke bayan ke mutabiq in ayaat o ahadees mein kalma لا اله الا الله ki tafseer hai.
11. Is baab mein shirk se mehfooz rehne waalo'n ki fazeelat bhi sabit hoti hai.

²² Surah Nisa: 48

²³ Surah Ibrahim: 35

²⁴ Musnad Ahmad: V5 P428-429

²⁵ Bukhari

²⁶ Muslim

²⁷ Surah Ibrahim: 36

Baab 5: لا اله الا الله Ki Gawahi Ke Liye Logo'n Ko Dawat Dena

Irshad e Rabbani hai:

(Aye Muhammad ﷺ) Aap Keh De'n Ke Mera Aur Mere Pairukaaro'n Ka Raasata To Ye Hai Ke Ham Sab Samajh Boojh Kar Allah Ki Taraf Bulate Hain. Allah Ta'ala Har Aib Se Paak Hai Aur Main Shirk Karne Waalo'n Mein Se Nahi Hu'n. ²⁸

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Hazrat Abdullah bin Abbas ؓ se marwi hai ke Rasool Allah ﷺ ne Hazrat Maaz ؓ ko yemen rawana karte waqt farmaya: Tum ahle kitab ki ek qaum ke paas jaa rahe ho, tum inhe sabse pehle kalima 'لا اله الا الله' ki gawahi ki dawat dena, ek aur riwayat mein hai ke '*Tum inhe sabse pehle Allah Ta'ala ki wahdaaniyat (tauheed) ki dawat dena*'. Pas agar wo aapki ye baat maan jaa'e'n to inhe batlaana ke Allah Ta'ala ne inpar din aur raat mein 5 namaze'n farz ki hain.

Pas agar wo tumhari ye baat bhi maan jaa'e'n to phir inhe batlaana ke Allah Ta'ala ne in par zakat farz ki hai, jo inke ashab e sarwat (T: iqhteyar, hukumat, rusooq) se wasool karke inke fuqara o ghuraba mein taqseem kardi jaaegi. Pas agar wo tumhari ye baat bhi maan jaa'e'n to inke umdah aur qeemti maal lene se ehtiyat karna aur mazlum ki baddua se bachna kyou'nke iske aur Allah Ta'ala ke darmiyan koi hijab nahi. ²⁹

Hazrat Sahal bin Sa'ad ؓ se marwi ek aur hadees mein hai ke Khaibar ke din RA(s) ne farmaya: Kal main ek aise shaqs ko parcham du'nga jo Allah Ta'ala aur iske Rasool ﷺ se mohabbat rakhta hai aur Allah Ta'ala aur iska Rasool ﷺ isse mohabbat rakhte hain. Iske hatho'n Allah Ta'ala fateh dega. Chunache Sahaba ؓ raat bhar qiyas araaiya'n karte rahe ke parcham kise diya jaa sakta hai? Subha to tamaam Sahaba Ikram رضوان الله عليهم أجمعين Rasool Allah ﷺ ki khidmat mein paho'nc gae. Har ek ki yehi khuwahish aur ummeed thi ke parcham ise hi milega.

Aap ؓ ne dariyaft farmaya: Ali bin Abi Taalib ؓ kaha'n hain? Bataaya gaya ke inki ankhe'n dukhti hain.

Sahaba Ikram رضوان الله عليهم أجمعين ne Hazrat Ali ؓ ko bulaa bheja to Rasool Allah ﷺ ne inki ankho'n mein lua'ab mubaarak daala aur dua farmai. Chunache Hazrat Ali ؓ (mukammal taur par) you'n tandrust hogae ke goya inhe kuch bhi takleef na thi.

Aap ؓ ne parcham Hazrat Ali ؓ ko thamaadiya aur irshad farmaya: Itmenan se (abhi) rawana ho jao aur Khaibar ke maidan mein paho'nc jao. Phir sabse pehle inhe Islam qabool karne ki dawat dena ur Allah Ta'ala ke jo huqooq in par aaed hote hain, inhe bataana Allah Ta'ala ki qasam! Agar Allah Ta'ala tumhari badaulat ek admi ko bhi hidayat dede to tumhare liye ye (sa'adat intehaai qeemti) surqh ounto'n se kehee'n behtar hai. ³⁰

Masaael

1. Aap ؓ ke muttabeeen ka tareeqakaar ye hai ke (wo khud hidayat par ajaane ke baad) doosro'n ko bhi Allah Ta'ala ki taraf bulaate hain.
2. Is baab mein iqhlas e niyyat ki targheeb hai. Kyou'nke, aksar logo'n ka haal ye hai ke *Dawat ul Haq* lekar uthe'n bhi to (wo isme muqhlis nahi hote, balke) wo logo'n ko bil-umoom apni zaat ki taraf bulate hain.

²⁸ Surah Yusuf: 108

²⁹ Bukhari & Muslim

³⁰ Bukhari & Muslim

3. Dawat ke kaamo'n mein baseerat se kaam lena farz hai.
4. Husn Tauheed ye hai ke Allah Ta'ala ko har aib se paak maana jaae.
5. Shirk ki ek khArabi ye hai ke ye Allah Ta'ala ke liye gaali aur iski zaat mein aib aur naqs hai.
6. Is baab ka ek ahem tareen masla ye hai ke musalman ko ahle shirk se door kar dena chahiye. Taake, kehee'n aisa naa hoke wo shirk na karne ke bawajood inka sathi ban jaae.
7. Jumla wajebaat deen mein se sabse pehla wajib masla tauheed hai.
8. Bashamool namaz tamaam umoor e deen se qabl tauheed se tableegh ka aghaaz karna chahiye.
9. Rasool Allah ﷺ ke farman ان يوحدوا الله aur kalma لا اله الا الله ki shahadat o gawahi ka maani o mafhoom ek hi hai.
10. Kuch log ahle kitab hone ke bawajood kitab (yaani tauheed) se kama-haqqahu baaqhabaar nahi hote, ya janne ke bawajod is par amal paira nahi hote.
11. Deen ki taleem tadreban deni chahiye.
12. Sabse pehle ahem tareen aur baad azaa'n batadreej ehmiyat waale masaael bayan karne chahiye.
13. Isme zakat ke masraf ka bhi bayan hai.
14. Muallim ko chahiye ke wo muta'allim ke shubhaat ko bhi door kare.
15. Zakat mein umda aur qeemti maal lena mana hai.
16. Mazloom ki bad-dua se bachna chahiye.
17. Mazloom ki aah o bad-dua aur Allah Ta'ala ke darmiyan koi hijab nahi.
18. Syedul Mursaleen Hazrat Muhammad Rasool Allah ﷺ aur Hazraat e Auliya Sahaba Ikram رضوان الله عليهم ko jin mashaqqato'n, bhook aur takaleef ka saamna karna pada, wo tamaam dalaael tauheed mein se hain.
19. Aap ﷺ ka ye irshad ke: 'Kal main ye parcham aise shaqs ko du'nga jo...' Aap ﷺ ki alaamat e nabuwwat mein se hai.
20. Aap ﷺ ka Hazrat Ali ؑ ki aankh mein lua'ab daalna (aur inka fauran sehatiyaab ho jaana bhi) alaamat e nabuwwat mein se hai.
21. Is waqea se Hazrat Ali ؑ ki fazeelat bhi ayaa'n hoti hai.
22. Is waqea se Sahaba Ikram رضوان الله عليهم ki azmat aur fazeelat bhi wazeh hai, ke wo saari raat ye sochte rahe ke parcham kis khush naseeb ko milne waala hai aur is khayal mein wo fatah ki basharat bhi bholl gae.
23. Isse 'Eman bil Qadr' bhi sabit hota hai ke parcham aise shaqs ko mil gaya, jisne iske liye koi koshish ya khuwahish nahi ki aur koshish karne waale iske hussol se mehroom rahe.
24. Hazrat Ali ؑ Aap ﷺ ke farman على رسلک (ke itmenaana se rawana ho jao) mein adaab (jung) ki taleem hai.
25. Isse ye bhi pataa chala ke jung se peshtar dawat e Islam deni chahiye.

26. Logo'n se awwaleen khitab ho, ya qabl azee'n dawat aur jung ho chuki ho, har do surat mein qabl az jung dawat Islam mashroo hai.
27. Aap ﷺ ke mundarja zail irshad ke: 'In par Allah Ta'ala ke jo huqooq hain, wo inhe bataana' se malum hua ke Islam ki dawat hikmat o danai ke sath pesh karni chahiye.
28. Musalman hokar Islam mein (muqarrar karda) huqooqullah se rushanaas hona chahiye.
29. Malum hua ke jis shaqs ke hatho'n ek bhi shaqs hidayat paa jaae, iske liye bada sawab aur badi azmat hai.
30. Is se fatwa par qasam uthaane ka jawaz bhi sabit hota hai.

Baab 6: Tauheed Ki Tafseer Aur Kalma لا اله الا الله Ki Gawahi Ka Matlab

Irshad e Rabbani hai:

Ye Log (Allah Ta'ala Ke Alaawa) Jinko Pukarte Hain, Wo Khud Apne Rabka Taqarrub Haasil Karne Ka Waseela (zariye) Talaash Karte Rehte Hain Ke Kaun Iske Qareeb-tar Ho Aur Wo Iski Rahmat Ke Ummeedwar Aur Iske Azaab Se Khaef Rehte Hain. Beshak Tere Rab Ka Azaab Darne Ki Cheez Hai. ³¹

وَلَيْكَ الَّذِينَ يَدْعُونَ يَنْتُقُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ الَّتِي أَقْرَبُ
وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

Aur Isrhad hai:

Aur (is waqt ko yaad karo) Jab Ibrahim عليه السلام Ne Apne Baap Aur Apni Qaum Se (saaf saaf) Keh Diya Tha ke Tum (Allah Ta'al ke siwa) Jinki Bandagai Karte Ho (mera inse koi talluq nahi) Main Inse Bezar Hu'n. Haa'n (main sirf ise manta hu'n) Jisne Mujhe Paida Kiya Hai Aur Wohi Meri Rehnumaai Karega Aur Yehi Baat Apni Aulaad Mein Peeche Chhod Gae, Taake Wo (Allah ki taraf) Ruju Kare'n. ³²

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ , إِلَّا الَّذِي
فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ , وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ
يَرْجِعُونَ

Nez farmaya:

Inho'n Ne Allah Ta'ala Ko Chhodkar Apne Ualam Aur Buzrugo'n Ko Apna Rab Banaaliya. ³³

تَخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ

Aur Farmaay:

Aur Kuch Log Aise Hain Jo Ghairullah Ko (Iska) Shareek Aur Hamsar Tehraate Hain. (aur) Wo Inse Allah Ki Si Mohabbat Karte Hain Aur Eman Waale (Sabse) Badh Kar Allah Ta'ala Se Mohabbat Karte Hain. ³⁴

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

Aur Nabi ﷺ ne ek dafa farmaya: Jis shaqs ne kalma 'لا اله الا الله' ka iqrar karliya aur Allah Ta'ala ke siwa jinki ibaadat ki jaati inka inkar kiya to iska maal aur khoon mehfooz ho gaya aur iska hisaab (yaani baaqi maamla) Allah Ta'ala ke suprad hai.

Aainda abwaab isi baat ki tashreeh hain.

Masaael

1. Isme sabse ahem masla Tauheed aur Kalma لا اله الا الله ki tafseer hai, jise muta'adid wazeh ayaat o ahadees se bayan kar diya gaya hai.

³¹ Surah Isra: 57

³² Surah Zuhurf: 26-28

³³ Surah Tauba: 31

³⁴ Surah Baqra: 165

2. Dalaael tauhed mein sabse pehli ayat Surah Isra (Bani Israel) ki hai, jisme in mushrikeen ki tardeed hai, jo masaeb o mushkilat mein Allah Ta'ala ko chhod kar saleheen o buzrugan e deen ko pukarte hain. Is ayat mein saaf saaf bayan hai ke Allah Ta'ala ko chhod kar doosro'n ko pukarna hi shirk e akbar hai.
3. In dalaael tauheed mein se ek daleel Surah Bara'ah (Taubah) ki ayat hai, jisme Allah Ta'ala ne wazeh andaz mein faramaya hai ke ahle kitab ne Allah Ta'ala ko chhodkar apne ulama aur buzrugon ko rab bana rakha tha, jabke inhe sirf aur sirf ek Ilaah ki ibaadat ka hukam diya gaya tha. Halaa'nke is ayat ki wazeh tafseer jisme koi ishkhal ya ibham nahi. Ye hai ke ahle kitab apne ulama aur buzrugon ko (museebat aur mushkil mein) pukarte nahi the, balke amal ma'asiyat mein inki ataa-at karte the.
4. Hazrat Ibrahim عليه السلام ki is baat kar tazkerah hai, jo inho'n ne kuffar se kahi thi: 'ke main tumhare ma'abudo'n se bezar aur latalluq hu'n' haa'n (mera talluq sirf isi se hai, jisne mujhe paida kiya hai) aur is tarha Hazrat Ibrahim عليه السلام ne kuffar ke ma'abudaan e baatela se apne Rab ko mustashna kiya. Allah Ta'ala ne bayan farmaya ke kuffar se is tarha ki baraa-at o bezaari aur Allah Ta'ala ki mawalaat o muhabbat hi kalma لا اله الا الله ki tafseer hai. Chunache farmaya: 'Aur Ibrahim عليه السلام yehi paigham apne peeche apni qaum mein chhod gae taake wo (iski taraf) ruju kare'n'.
5. In dalael mein se ek daleel Surah Baqra ki wo ayat hai jo Allah Ta'ala ne kafiro'n ke mutalliq bayan farmai hai ke wo jahannam ki aag se nikalne waale nahi hain. Aur inke bare mein farmaya ke wo apne shareeko'n se you'n mohabbat karte hain, jaise Allah Ta'ala se honi chahiye. Isse malum hota hai ke kuffar ko Allah Ta'ala se bhi badi mohabbat thi, magar inki ye mohabbat inhe musharraf ba Islam na karsaki.

Zara ghaur kare'n..... ke jab Allah Ta'ala aur ghairullah se mohabbat karne waalo'n ko musalman shumar nahi kiya gaya to Allah Ta'ala se badh kar shareeko'n se mohabbat karne waalo'n, ya Allah Ta'ala ko chhodkar sirf ghairullah se mohabbat karne waalo'n ka kya haal hoga?

6. In dalaael mein se ek daleel Aap ﷺ ka farman e zishaan bhi hai ke jis shaqs ne kalma 'لا اله الا الله' ka iqrar aur ma'abudaan e baatela ka inkar kiya, iska maal aur khoon (jaan) mehfooz hogaya aur iska hisaab (yaani baaqi maamla) Allah Ta'ala ke suprad hai.

Ye irshad e mubarak in bade dalaael meinse ek hai jo kalma 'لا اله الا الله' ke maani o mafhoom ko (saheeh taur par) wazeh karte hain, ke is kalma ko mahez zuban se adaa karlene se maal o jaan ko amaan o tahaffuz nahi mil jaata, yaani is kalma ko mahez padh lene se ya iske maani aur lafz ko jaan lene, ya iske mahez iqraar se amaan nahi mil jaati aur naa *Allah Wahdahu Laa Shareeka Lahu* ko mahez pukarne se amaan o tahaffuz hasil hota hai. Balke iske sath sath jab tak ma'abudaan e baatela ka kufr o inkar na kiya jaae, amaan nahi mil sakti.

Yaad rahe ke..... agar kisi ne in buto'n mein se kisi mein bhi zarra saa bhi shak ya tauqaf kiya to iski jaan aur maal ko tahaffuz o amaan hasil nahi ho sakega. Ye masla kis qadr ahem aur azeem hai aur kis qadr wazeh hai aur muqhalefeen ke khilaf kitni badi qaate'e daleel hai.

Baab 7: Rafa'a Balaa Aur Dafa'a Masaaeb Ke Liye Challe Aur Dhaage Waghaira Pahenna Shirk Hai

Irshad e Ilaahi hai:

(Aye Muhammad ﷺ) Inse Keh Deejiye! Tumhara Kya Khayal Hai Ke Agar Allah Ta'ala Mujhe Koi Zarar Paho'nchana Chaahe To Kya Allah Ta'ala Ke Siwa Jinhe'n Tum Pukarte Ho, Is Zarar Ko Hata Sakte Hain? Ya Allah Mujh Par Maherbaani Karna Chaahe, To Kya Iski Rahman Ko Rok Sakte Hain? Aap ﷺ Keh De'n Ke Mujhe To Allah Hi Kaafi Hai, Bharosa Karne Waale Isi Par Bharosa Karte Hain. ³⁵

قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ
قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

Hazrat Imran bin Hussain ؓ se marwi hai ke Nabi ﷺ ne ek admi ke hath mein petal ka challa dekha to farmaya: Ye kya hai?

Isne kaha ke ye: 'Wahna' ³⁶ (ek marz) ki wajah se pehna hua hai.

Aap ﷺ ne farmaya: 'Isey utaardo, ye (tumhe koi faaeda nahi paho'cha sakta balke) tumhari kamzori mein mazeed izaafa kardega. Is challe ko pehne hue agar tumhe maut aagai to tum kabhi najaat na paa sakoge.' ³⁷

Hazrat Uqba bin Aamir ؓ se marwi hai ke Rasool Allah ﷺ ne farmaya: Jis shaqs ne (bimari se tahaffuz ke liye) koi ta'aweez latkaaya, Allah Ta'ala iski muraad poori na kare aur jisne ceep baandha, Allah Ta'ala ise bhi araam na de. ^{38 39}

Ek aur riwayat mein hai: Jisne (bimari se tahaffuz ki niyyat se) ta'aweez latkaaya, isne is (Allah Ta'ala) ke sath shirk kiya. ⁴⁰

Ibne Abi Haatim ne Hazrat Huzaifa ؓ ke mutalliq bayan kiya hai ke inho'n ne ek shaqs ke hath mein buqhar ke sabab dhaaga bandha hua dekha to inho'n ne ise kaat daala aur ye aayat tilaawat farmai:

Aur Inme Se Aksar Log Allah Ta'ala Par Eman Laane Ke Bawajood Bhi Mushrik Hain.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

Arab log baccho'n ko nazar e bad se mehfooz rakhne ke liye inke gale mein kodiya'n baandhte the, Islam ne is amal ko baatil aur fuzool qaraar diya. Hazrat Ibne Umar ؓ ka farman hai: Aur Agar main tameema daal lu'n to phir mujhe iske baad kisi bhi gunah ki parwah nahi.

Matlab ye ke ye sabse badaa gunah hai aur baaqi isse peeche hain.

³⁵ Surah Zumar: 38

³⁶ Imam Ibne al Aseer al Jazari رحمه الله عليه farmate hain ke wahna ek asisi bimaari hai, jisme kandhe ya poore baazu ki rag phool jaati hai. Takleef se najat ke liye dam bhi karte hain, baaz ahle ilm ka qual hai ke kohni aur kandhe ke darmiyani hissa mein baaz auqaat takleef ho jaaya karti hai. Ye takleef mardo'n ko hoti hai, aurato'n ko nahi.

Aap ﷺ ne is shaqs ko wo challa pahenne se is liye mana kiya tha ke isne wo challa is marz se najat ke liye pehna

tha, ke wo challa ise mehfooz rakhega. Halaa'nke challe ka bimaari se koi wasta ya talluq nahi (mutarjim)

³⁷ Musnad Ahamad

³⁸ Musnad Ahmad

³⁹ Tameema: Mazkoora baala ahadees mein Tameema aur Wada'a ki mazammat waarid hui hai. Koi cheez wo lohe ki ho ya petal ki, ceap ho ya manka, ya dhaaga, ise gale mein daalna, kalaai ya baazu, ungli ya paou'n par baandhna, is niyyat se ke iski wajah se araam ajaaega 'saqht mamnu hai', balke shirk hai.

⁴⁰ (T: Reference not mentioned in the book

Aap ﷺ ne irshad farmaya: jo shaqs (nazar e bad aur bimaari ke liye) koi cheez baandhe ya latkaae to Allah Ta'ala ise araam naa de.

Aap ﷺ ne ye shadeed andaz e taqhatub is liye iqhteyar farmaya ke arbo'n ka aqeeda tha. Ye cheeze'n dawa aur shifa hain aur wo log in cheezo'n ko mahez bandh lena kaafi samajhte aur eteqaad rakhte the ke ye Allah Ta'ala ki taqdeer aur faisla ko rok le'ngi aur wo inhe dafa'a al balaa samajhte the. Is liye Aap ﷺ ne in umoor se saqhti se mana farmaya aur ise shirk qarar diya. ⁴¹

Masaael

1. (Bimari se tahaffuz ki niyyat se) *Challa, Dhaaga, ya Dora* waghaira baandhna saqht mana hai.
2. Is hadees se malum shuda is bayan se ke agar Sahabi bhi is niyyat se koi cheez baandhe ya latkaae aur isi haal mein mar jaae to wo bhi kabhi falah nahi paa sakta. Sahaba ki is thos baat ke liye shaahid maujood hai aur wo ye ke '*Shirk Asghar Akbar ul Kabaair Hai*'.
3. Jahalat ke sabab bhi in cheezo'n ke murtakib ko ma'azoor nahi samajha jaaega.
4. Ye cheeze'n duniya mein bhi mufeed nahi, balke muzir hain. Kyou'nke Aap ﷺ ka farman hai ke 'Ye teri bimaari ko badhaane ke siwa kuch na karega.'
5. Aisi cheezo'n ko istemal karne waale shaqs ko saqhti se rokna cahiye.
6. Is baat ki wazaahat malum hui ke jisne koi cheez latkaai ise iske suprad kar diya jaata hai.
7. Jisne koi ta'aweez latkaaya isne shirk kiya.
8. Bukhar ki wajah se dhaaga baandhna shirk hai.
9. Hazrat Huzaifa ؓ ka is mauqe par is ayat ki tilawat karna, is baat ki daleel hai ke Sahaba Ikram رضوان الله عليهم أجمعين shirk e Akbar ki ayaat se shirk e asghar par bhi istedlaal kiya karte the, jaisa ke Surah Baqra ki ayat ki tafseer mein Hazrat Ibne Abbas ؓ ne zikar kiya hai.
10. Nazar e Bad se bachaao ke liye ceap baandhna shirk hai.
11. (Bimariyo'n se tahaffuz ke liye) Ta'aweez latkaane aur ceap waghaira daalne waale ke liye bad-dua ki jaa sakti hai, ke Allah Ta'ala iski muraad poori na kare au rise araam na de.

⁴¹ Imam Abdul Azeem Munzari رحمه الله عليه raqam-taraaz hain ke:

Tameemah: Chamde ke tukde ko kehte hain, jis par koi cheez likhi ho, Arab log is qism ki cheezo'n ko istemaal karte the, taake inke zariye afaat o masaaeb se difa'a ho. Ye saraasar jahalat o zalaalat ki baat hai. Kyou'nke AT ke siwa koi na to takleef ko door kar sakta hai aur na rok sakta hai.

Wada'a: Mazkoora baala ahadees mein se ek hadees mein *Wada'a* ka lafz aaya hai. Abu As Sa'adaat Ibn Al Aseer Al Jazari رحمه الله عليه farmate hain ke ye samandar se nikalne waalis afed rang ki ek cheez hoti hai. Wo log ise nazar e bad se bachao ke liye gale mein latkaate the. Is liye Aap ﷺ ne is par napasandeedgi aur karaahat ka izhar

farmaya aur isse mana farmaya. Urdu mein *Wada'a* ko *Ceap* aur *Ghoonghe* kaha jaata hai.

Hamare yaha'an bhi baaz bimariyo'n ki soorat mein log inka saheh ilaaj karne ki bajaaye dhaage par gaanth lagaa kar bandh lete hain. Ya choti choti ladkiyo'n ka haar saa banaa kar gale mein latka lete hain. Baaz surato'n mein naak ya kaan mein suraqh karke koi cheez daal lete hain. *Bus, Truck, Car, Makaan* waghaira par siyah kapda lehraa dete hain ya puraana joota latka dete hain. Ya *Siyah Handiya* 'Ulta' latka kar rakh dete hain waghaira waghaira. Ye sab kaam mundarja baala ahadees ki raushni mein mana'a aur shirk hain. Inse bachna chahiye. (Mutarjim)

Baab: 8 Damo'n Aur Ta'aweezo'n Ka Bayan

Bukhari aur Muslim mein Hazrat Abu Basheer Ansari رضي الله عنه se riwayat hai ke: Wo Aap ﷺ ke sath safar mein the, Aap ﷺ ne ek qaasid ko elaan karne ke liye bheja ke: 'Kisi ount ki garden mein taa'nt waghaira se latkaai cheez na rehne di jaae', agar ho to kaat di jaae. ^{42 43}

Aur Hazrat Abdullah bin Masood رضي الله عنه se marwi hai ke: Maine Rasool Allah ﷺ ko ye farmate suna: Jhaadh Phoo'nk (nazar e bad waghaira se tahaffuz ke liye) ta'aweez gandey (baandhna aur mohabbat ke liye kiye jaane waale amaal) jadu sab shirk hain. ^{44 45}

Is hadees mein darj e zail 3 alfaaz warid hue hain, *Tamaaem*, *Raqi*, aur *Tola*.

Tamaaem: Ye lafz *Tameema* ki jama (T: Plural) hai. Isse muraad har wo cheez hai jo nazar e bad se tahaffuz ke liye baccho'n ke gale mein baandhi, latkaai ya daali jaae. Qurani ta'awizaat ko baaz ahle ilm ne jaaez aur baaz ne najaaez qaraar diya hai. Najaaez kehne waalo'n mein se ek Hazrat Abdullah bin Masood رضي الله عنه bhi hain.

Ar Raqaa: Ye *Ruqya* ki jama hai. Inhe '*Al A'zaaem*' bhi kaha jaata hai *Ruqya* dam aur jhaad phoo'nk ko kehte hain. Agar che hadees mein dam ko shirk kaha gaya hai, lekin dalaael se sabit hai ke jo dam shirkia kalimat par mushtamil naa ho, iski ijaazat hai. Khud Rasool Allah ﷺ ne nazar e bad aur zehreele janwaro'n ke kaatne par dam ki ijaazat aur ruqhsat di hai.

At-Taula: Ye ek aisa amal hai, jiske zariye arbo'n ke khayal mein Khawind aur biwi ke mabain ulfat paida hoti hai.

Aur Hazrat Abdullah bin Makeem se marwi hai ke Rasool Allah ﷺ ne farmaya: Jis shaqs ne koi cheez latkaai to ise isi ke hawaale kar diya jaata hai. ⁴⁶

Aur Imam Ahmad, Hazrat Ruwaifi رضي الله عنه se riwayat karte hain ke, mujhe Rasool Allah ﷺ ne farmaya: Aye Ruwaifi! Shayad tum muddat tak zinda raho, lehaza logo'n ko bataa dena ke jo shaqs daadhi ko girah lagae, ya taa'nt gale mein daale, ya chaupae ke gobar ya haddi se isteja kare to Muhammad ﷺ isse bezar aur la-talluq hain. ⁴⁷

Jo shaqs kisi ke gale se ta'aweez ko kaat daale to ise ek Ghulam azaad karne ke baraabar sawab milega. Aur Wake'e رحمته الله عليه, Ibrahim Naqhai'l رحمته الله عليه se riwayat karte hain ke: (Log yaani Ashaab ibne Masood رضي الله عنه Quran aur ghair quraani har qism ke ta'awizaat ko napasand karte the.

⁴² Bukhari & Muslim

⁴³ Daur e jahiliyat mein rasm thi ke agar Kaman ki taa'nt puraani ho jaati to ise tabdeel kar lete aur puraani taa'nt ko chaupaayo'n ke gale mein daal dete. Inka kahayal tha ke isse janwar nazar e bad se mehfooz rehta hai. (Mutarjim)

⁴⁴ Musnad Ahmad & Abu Dawood

⁴⁵ Mulaheza: Ye ek tafseeli waqea ka baaz hissa hai. Poora waqea Imam Abu Dawood رحمته الله عليه ne naqal farmaya hai: Hazrat Abdullah bin Masood رضي الله عنه ki zauja mohtarma Zainab رضي الله عنها ka bayan hai ke mere shauhar Abdullah bin Masood رضي الله عنه ne meri garden mein ek dhaaga dekha to poocha, ye kya hai? Maine kaha: Ye dam kiya hua dhaaga mujhe diya gaya hai. To Ibne Masood رضي الله عنه ne wo dhaaga kaat daala aur farmaya: Aye Abdullah ke Ahl o Ayaal! Tum is shrik se beniyaz ho, kyou'nke maine

Rasool Allah ﷺ ko ye farmate hue suna ke, ye jhaadh phoo'nk, nazar e bad se tahffuz ke liye muqhtalif cheeze'n baandhna ya latkaana aur mohabbat ke ta'awizaat sab shirk hain. Mainekaha: Meri aankh mein chubhan thi, main falaa'n Yahoodi ke paas dam karnaane jaati thi. Iske damse mujhe araam aajaata tha. To Ibne Masood رضي الله عنه ne kaha: Ye shaitaani harkat hai, wo apne hath se chubhota tha, jab dam kiya jaata to wo hath rok leta. Is takleef ke dauran tumhare liye itna kaafi tha ke tum wo dua padh leti. Jo Rasool Allah ﷺ padha karte the.

اذهب البأس رب الناس واشف أنت الشفي لا شفاء إلا شفاءك شفاء لا يغادر سقما

⁴⁶ Musnad Ahmad o Sunan Tirmizi

⁴⁷ Musnad Ahmad & Abu Dawood

1. Ruqiya aur Tameema ki tafseer.
2. Taula ki tafseer hui
3. Ruqiya, Tameema aur Taula. Bilaa isteshna teeno'n shirk hain.
4. Nazar e bad aur zehreele janwaro'n ke kaatne ka ghair shirkiya dam mamnu nahi.
5. Qurani Ayaat ke tameema (ta'aweez) ke bare mein ahle ilm ke mabain iqhtelaf hai ke ye shirk hai ya nahi?
6. Nazar e Bad se tahffuz ki khatir janwaro'n ke gale mein taa'nt baandhna shirk hai.
7. Isme taant baandhne waalo'n ke liye shadeed waeed waarid hui hai.
8. Isse kisi ke gale mein baandhe hue ta'aweez ko kaat phainkne ka sawab aur fazeelat malum hoti hai.
9. Ibrahim Naqhai رحمۃ اللہ علیہ ki baat ahle ilm ke mazkoora baala iqhtelaaf ke manaafi nahi, kyou'nke inke kalaam se Hazrat Abdullah bin Masood ؓ ke shagird murad hain.

Baab: 9 Kisi Daraqht Ya Patthar Waghaira Ko Mutabarrak Samajhna

Irshad e Ilaahi Hai:

Bhalaa Tumne (kabhi) Laat, Uzza aur teesri (dewi)
Manaate ke bare mein bhi ghaur kiya hai?⁴⁸

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ , وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ

Hazrat Abu Waqid Laisi ؓ ka bayan hai ke: Ghazwa Hunain ke mauqe par ham Rasool Allah ﷺ ke hamrah jaa rahe the aur ham nae nae musalman hue the. (raaste mein) Mushrikeen ki ek beri thi, wo (azmat aur barkat ke khayal se) iske paas aakar baith-te rehte the. Aur (barkat ke liye) apne hathiyar bhi is par latkaya karte the. Iska naam *Zaat an Nawaat* tha. Chal-te chalet ek beri ke paas se hamara guzar hua to hamne kaha: Ya Rasool Allah ﷺ jaise in mushrikeen ka *Zaat an Nawaat* hai. Aap ﷺ hamare liye bhi ek *Zaat an Nawaat* muqarrar farma de'n. Rasool Allah ﷺ ne farmaya: Allahu Akbar! Yehi to (gumrahi aur sabeqa qaumo'n ke) raaste hain. Is zaat ki qasam jiske hath mein meri jaan hai! Tumne to wohi baat ki jo Bani Israeel ne Musa عليه السلام se kahi thi ke Aye Musa! Jaise inke mabood hain, aap hamare liye bhi ek aisa mabood muqarrar kar de'n. Musa عليه السلام ne farmaya: Tum to bade nadaa'n ho. Phir Aap ﷺ ne farmaya: Tum bhi pehli ummato'n ke tareeqo'n par chaloge. (is hadees ko Imam Tirmizi ne riwayat kiya aur Saheeh qaraar diya hai) ⁴⁹

Masaael

1. Surah An Najm ki ayat ki tafseer.
2. Sahaba Ikram رضوان الله عليهم أجمعين ke zaat e anwaat muqarrar karne ke mutable ki saheeh tajeer (ke wo zaat anwaat sirf tabarruk ki khatir muqarrar karaana chhahte the. Inka ise ma'abood banana maqsood na tha)
3. Sahaba Ikram رضوان الله عليهم أجمعين ne apni khuwahish ka sirf izhar hi kiya tha. Ise amali jaama nahi pehnaya tha.
4. Isse Sahaba Ikram رضوان الله عليهم أجمعين ka maqsad o iraada taqarrub e ilaahi ka husol tha, kyon'ke inka guman tha ke Allah Ta'ala ise pasand farmata hai.
5. Jab Sahaba Ikram رضوان الله عليهم أجمعين par shirk ki ye qism maqfi rahi to doosre aam logo'n ka isse naa-balad rehna ziyada qareen e qiyas hai.
6. (amaal e saleha ke badle) Shaba Ikram رضوان الله عليهم أجمعين ko jo nekiyo'n aur baqshish ke waade ataa kiye gae hain, wo doosro'n ko hasil nahi ho sakte.
7. Rasool Allah ﷺ ne is bare mein Shaba Ikram رضوان الله عليهم أجمعين ko ma'azoor aur beqasoor nahi samjha, balke aapne inki bae'n alfaaz tardeed farmai ke: Yehi to gumrahi (pehli qaumo'n) ke raaste hain tum bhi pehle logo'n ke tareeqo'n par chaloge, aur Aap ﷺ ne 3 tarha iski mazammat farmai.
8. Sabse ahem baat jo asal maqsood hai, wo Nabi ﷺ ka Sahaba Ikram رضوان الله عليهم أجمعين ke liye ye farmana ke: Tumhara mutaalba aur farmaesh bhi Bani Israel ke mutaalba o farmaesh jaisi hai. Inho'n ne kaha tha ke: Aye Musa (a)! hamare liye bhi ek ma'abood banado. So tumne bhi aisa hi mutalba kiya.
9. Is qism ke maqamaat ko muqaddas aur mutabarrak na samajhna, tauheed aur لا اله الا الله ki muraad hai. Ye ek intehaai daqeeq aur poshida baat hai. Yehi wajah hai ke Sahaba Ikram رضوان الله عليهم أجمعين bhi iska idraak na kar sake.

⁴⁸ Surah Najam: 19-20

⁴⁹ Tirmizi, sanad Saheeh

10. Aap ﷺ ne fatwe par qasam uthaai, jabke bilaa maslehat o maqsad qasam uthaana Rasool Allah ﷺ ki aadat e mubaarka na thi.
11. Choo'nke Sahaba Ikram رضوان الله عليهم أجمعين ko is mutalba o farmaesh ki wajah se murtad nahi samjha gaya, isse malum hua ke shirk bada bhi hota hai aur chota bhi.
12. Abu Waqid ؓ ka ye kehna ke ham abhi nae nae musalman hue the, isse pata chalta hai ke doosre Sahaba Ikram رضوان الله عليهم أجمعين ko is baat kai lm tha ke aisa karna durust nahi.
13. Isse izhar e ta'ajjub ke mauqe par *Allahu Akbar* kehne ka jawab bhi milta hai, nez isme in logo'n ki tardeed hai jo ise makrooh samajhte hain.
14. Shirk o Bida'at ke tamaam zaraae ka sadde baab karna chahiye.
15. Isme Ahle jahiliyat ki mushabehat se mana kiya gaya hai.
16. Isme dauran e ta'aleem (kisi maslehat ki buniyad par ustad ka shagird par) naraaz hona sabit hai.
17. Aap ﷺ ne انها السنن farma kar umoomi usool bayan kar diya.
18. Aap ﷺ ki ye khabar bhi alamaat e nabuwwat mein se hai ke Aap ﷺ ki peshangoi ke mutabiq abh isi tarha ho raha hai.
19. Allah Ta'ala ne QeK mein jin baato'n par yahood o nasaara ki mazammat farmai, wo dar-asal hame'n tambeeh hai (taake ham inse bache'n)
20. Ahle ilm ke haa'n ye usool tai hai ke ibadaat ki buniyad hukm aura mar par hai (apni marzi ya khuwahish se ibaadat muqarrar nahi ki jaa sakti) isse qabar ke sawalo'n par tambeeh hoti hai ke qabar mein pehla sawal ye hoga: Tera Rab Kaun Hai? Ye to wazeh hai, albatta doosre sawa: Tera Nabi Kaun hai? Iska talluq umoor e ghaibiya se hai. Aur teesra sawa: Tera deen kya hai? Is par ayat اجعل لنا إلهًا dalaalat karti hai.
21. Ahle kitab ke taur tareeqe bhi isi tarha mazmoom hain, jaise mushrikeen ka mazhab aur inke taur atwaar hain.
22. Jo shaqs baatil se haq ki taraf aata hai, iske dil mein qadeem ibadaat, aqaaed aur tasawwuraat ka kuch naa kuch asar baaqi reh jaata hai. Jaisa ke Abu Waqid ؓ ne kaha, yaani abhi maazi qareeb mein hamara kufr se talluq raha hai aur ham nae nae musalman hue hain.

Baab: 10 Ghairullah Ke Liye Zubah Karne Ka Hukam

Irshad e Ilaahi hai:

Keh Deejiye Ke Meri Namaz, Meri Qurbani, Meri Zindagi Aur Meri Maut Sab Rabbul A'alameen Ke Liye Hai. Jiska Koi Shareek Nahi Aur Mujhe Isi Baat Ka Hukam Diya Gaya Hai Aur Main Sabse Awwal Farmabardar Hu'n. ⁵⁰

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ , لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Nez farmaya:

Pas Tum Apne Rab Hi Ke Liye Namaz Padho Aur Qurbani Do. ⁵¹

فَصَلِّ لِرَبِّكَ وَانْحَرْ

Hazrat Ali ؓ farmate hain ke Rasool Allah ﷺ ne mujhe 4 baate'n batlaae'n: Jo shaqs ghairullah ke liye jaanwar zubah kare, is par Allah Ta'ala ki la'anat. Jo shaqs apne waledain par la'anat kare, is par Allah Ta'ala ki la'anat. Jo shaqs kisi bida'ati (mujrim) ko panah de, is par Allah Ta'ala ki la'anat. Jo shaqs hudood e zameen ke nishanaat ko badle, is par (bhi) Allah Ta'ala ki la'anat hai. ⁵²

Taariq bin Shahab ؓ riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Ek shaqs ne makkhi ki wajah se Jannat chala gaya aur ek shaqs makkhi hi ki wajah se Jahannam jaa paho'ncha.

Shaba Ikram رضوان الله عليهم أجمعين ne arz ki! Ya Rasool Allah ﷺ : wo kaise?

Aap ﷺ ne farmaya: 2 admiyo'n ka guzar ek qaum par hua, jiska ek but tha. Kisi ne waha'n se cadhawa cadhae baghair guzarne ki ijaazat naa thi. (is) Qaum ke logo'n ne inme se ek ko kaha: cadhaawa, chdhaao. Isne kaha: cadhaawe ke liye mere paas koi cheez nahi. Inho'n ne kaha: Tumhe ye kaam zaroori karna hoga, khuwah ek makkhi hi cadhao. Is shaqs ne ek makkhi ka cadhawa cadhaya. Chunache inho'n ne iska raasta bhi chhod diya aur wo is ek makkhi ke sabab Jahannam mein jaa paho'ncha. In logo'n ne doosre se kaha: Tum bhi koi cadhaawa chadao. To isne kaha: Main to Allah Ta'ala ke siwa kisi ke waaste koi cadhawa nahi cadhasakta. Inho'n ne ise qatal kar diya wo *Seedha* Jannat mein jaa paho'ncha.

Masaael

1. Ayat e mubaarka اِنَّ صَلَاتِي وَنُسُكِي ki tafseer.
2. Ayat e mubaaraka فَصَلِّ لِرَبِّكَ وَانْحَرْ ki tafseer.
3. Rasool Allah ﷺ ne sabse pehle ghairullah ke naam par zubah karne waale shaqs par la'anat farmai hai.
4. Apne waledain par la'anat karne waale khud la'anati hai, isse ye baat maa-khuz hai ke agar tum kisi ke waledain ko la'anat karoge to wo tumhare waledain par la'anat karega. Isi tarha tum khud apne waledain par la'anat ka sabab banoge.
5. Jo shaqs kisi bida'ati (mujrim) ko panah de, wo malo'on hai. Bida'ati se murad wo shaqs hai jo kisi aise jurm ka murtakib ho jis par Allah Ta'ala ki taraf se saza wajib ho aur wo isse bachne ke liye kisi ki panah dhoo'ndhe.

⁵⁰ Surah Anam: 162-163

⁵² Muslim

⁵¹ Surah Kausar: 2

6. Jo shaqs hudood e zmeen ki alamaat badal daale, wo la'anati hai. Isse aise nishanat muraad hai jo aap aur aapke padosi ki hudood milkiyat ko muta'aiyyan karte hain aur in nishanaat ko badalne se padosiyo'n ka haq maarna maqsood ho.
7. Kisi muta'aiyyan shaws par ya umoomi taur par gunagaar logo'n par la'anat karne mein farq hai.
8. Ek makkhi ki wajah se Jahannam mein jaane ka qissa bahot azeem hai.
9. Makkhi ka cadhawa cadhane waala Jahannam raseed hua, halaa'nke aisa karne mein iska maqsad qata'an shirk nahi tha, balke isne apni jaan bachaane ke liye aisa kiya tha.
10. Ahle eman ke haa'n shirk kis qadr sangeen jurm hai ke is momin ne qatal hona gawara kar liya, lekin ahle sanam ka mutalba poora na kiya. Halaa'nke inho'n ne isse sirf zaheri amal karne ka mutalba kiya tha.
11. In dono'n mein se shirk ka irtekar karke Jahannam jaane waala shaqs musalman tha. Agar wo kafir hota to Aap ﷺ you'n na farmate ke: Wo ek makkhi ke sabab Jahannam mein gaya.
12. Is hadees mein ek doosri saheeh hadees ki taeed hai ke, Jannat aur Jahannam tumhare ek ke, is ke joote ke tasme se bhi ziyada qareeb hai.⁵³
13. Bashamool but-parast har ek ek ke nazdeek qalbi amal sabse ziyada ahem aur maqsood a'azam hota hai.

⁵³ Bukhari

Baab: 11 Jaha'n Ghairullah Ke Naam Par Janwar Zubah Kiye Jaa'e'n Waha'n (Allah Ta'ala Ke Naam Par Bhi) Zubah Karna Jaaez Nahi

Irshad e Ilaahi hai:

Aap Kabhi Is (masjid e ziraar) Mein (ibaadat ke liye) Khade Naa Hona, Albatta Wo Masjid Jiski Buniyad Shuru Din Se Hi Taqwa Par Rakhi Gai Hai, Wo Ziyada Mauzoo'n Hai Ke Aap ﷺ Isme (ibaadat ke liye) Khade Ho'n. Isme Aise Log Hain, Jo Paak Saaf Rehne Ko Pasand Karte Hain Aur Allah Ta'ala Ko Bhi Safaai Aur Pakeezgi Iqteyar Karne Waale Log Hi Pasand Hain. ⁵⁴

لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّخِذُوا لِلَّهِ الْحُبَّ الْمَطْهُرَ ۚ

Hazrat Saabit bin Zahak ؓ se riwayat hai ke, ek shaqs ne *Buwaana* maqam par ounth zubah karne kin azar maani, chunache, isne (iske mutalliq) Nabi ﷺ se poocha to Aap ﷺ ne farmaya: Kya waha'n jahiliyat ke buto'n mein se koi aisa but tha, jiski pooja ki jaati rahi ho?

Sahab Ikram رضوان الله عليهم أجمعين ne kaha: Nahi

To Aap ﷺ ne irshad farmaya: Tum apni nazar poori larlo. Yaad rakho, jo nazar Allah Ta'ala ki nafarmai ki ho, ise poora karna durust nahi aur isi tarha jis nazar ko poora karna insan ki wusa'at mein naa ho, ise bhi pura karna zaroori nahi. ⁵⁵

Masaael

1. Ayat e Mubaarka لَا تَقُمْ فِيهِ أَبَدًا ki tafseer hai.
2. Allah Ta'ala ki ataa-at o ma'asiyat baaz auqaat zamen par bhi asar andaz hoti hai.
3. Kisi mushkil masla ko samjhane ke liye wazeh masla pesh karna chahiye, taake koi ishkaal baqi naa rahe.
4. Bawaqt e zaroorat, mufti saail se tafsilaat aur wazahate'n talab kar sakta hai.
5. Isse ye bhi malum hua ke kisi khaas maqam ko mannat aur nazar manne ke liye maqshsoos karne mein koi qabahat nahi, basharteke isme koi sharai rukawat naa ho.
6. Jis maqam par daur e jahiliyat mein ko وثن (but) raha ho, waha'n nazar poori karna mana hai. Khuwah abh ise waha'n se khatam kar diya gaya ho.
7. Kisi aisi jagah par bhi nazar poori nahi ki jaa sakti, jaha'n mushrikeen ka koi mela ya teohar manaya jaata raha ho, agarche abh wo silsila band hi ho chuka ho.
8. Agar kisine mushrikeen ke but ya teohar waale maqam ki nazar maani ho to ise poora karna jaaez nahi. Kyou'nke ye nafarmani kin azar hai. Jo najaaez hai.
9. Isse ye bhi malum hua ke teohar mein bhi mushrikeen ki mushabehat se bachna chahiye. Agarche mushrikeen ki mushabehat karna musalman ka maqsood naa bhi ho.
10. Allah Ta'ala ki nafarmani waali nazar baatil hai.

⁵⁴ Surah Tauba: 108

⁵⁵ Abu Dawood (iski sanad Bukhari aur Muslim ki shart ke mutabiq hai)

11. Jo amar insan ki wusa'at, taaqat mein na ho, iski nazar manna bhi najaez aur ghalat hai.

Baab: 12 Ghairullah Ki Nazar o Niyaz Manna Shirk Hai

Irshad e Ilaahi hai:

Ye Log Nazre'n Poori Karte Hain Aur Is Dinse, Ke Jiski
Saqhti Phail Rahi Hogi, Khauf Rakte Hain. ⁵⁶

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

Nez Irshad hai:

Aur Tum (Allah Ta'ala ki raahm mein) Jo Kuch Bhi
Kharch Karo, Ya Jo Bhi Nazar Maano Allah Ta'ala Isko
Jaanta Hai. ⁵⁷

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ

Hazrat Ayesha رضي الله عنها riwayat karti hai ke Rasool Allah ﷺ ne farmaya: Jo shaqs Allah Ta'ala ki ataa-at kin azar mane to ise chahiye ke Allah Ta'ala ki ataa-at kare aur jo shaqs Allah Ta'ala ki nafarmani o ma'asiyat kin azar mane to wo Allah Ta'ala ki nafarmani naa kare.

Masaael

1. Nazar ko poora karna waajib hai.
2. Jab ye sabit ho chukka hai ken azar Allah Ta'ala ki ibaadat hai to phir ise ghairullah ke liye manna aur sar-anjam dena shirk hai.
3. Isse ye bhi sabit hua ke jo nazar ma'asiyat par mabni ho, ise poora karna jaez nahi.

⁵⁶ Surah Insaan: 7

⁵⁷ Surah Baqra: 270

Baab: 13 Ghairullah Ki Panaah Lena Shirk Hai

Irshad e Ilaahi hai:

Aur Ye Ke Baaz Log Jinnat Ki Panah Pakada Karte The
To (is tarha) Inki SarKashi Aur Badh Gai Thi. ⁵⁸

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يُعَوِّذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ
رَهَقًا

Hazrat Khaula bint Hakeem ؓ kehti hain ke maine Rasool Allah ﷺ ko ye farmate hue suna ke: Jo shaqs kisi jagah tehre aur ye dua padhle: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْحَلَ مِنْ مَنْزِلِهِ ذَلِكَ

Tarujuma: main Allah Ta'ala ki maqhlooh ke sahr se Allah Ta'ala ke mukammal kalimat ki panah maangta hu'n, to iske waha'n se rawaana hone tak ise koi cheez zarar nahi paho'ncha sakegi. ⁵⁹

Masaael

1. Surah Jin ki ayat ki tafseer (jisme hai ke baaz log jinno'n ki panah pakdte the)
2. Isse ye bhis abit hua ke ghairullah ki panah lena shirk hai.
3. Is masla par mazkoora baala hadees se istedlal kiya jaata hai, kyou'nke isse ulama ne ye daleel aqhaaz ki hai ke Allah Ta'ala ka kalimat maqhlooh nahi. Agar ye kalimat Allah ki maqhlooh hote to Rasool Allah ﷺ in se panah talab naa karte, kyou'nke maqhlooh se panah maangna shirk hai.
4. Isse is dua ke fazeelat bhi sabit hoti hai, agarche ye ek muqhtasar si dua hai.
5. Kisi amal se kisi duniyawai faeda ka husool mislan kisi ke shar se tahaffuz ya kisi manfa'at ka husool, is baat ki daleel nahi ke wo amal shirk nahi. ⁶⁰

⁵⁸ Surah Jin: 6

⁵⁹ Muslim

⁶⁰ balke a'ain mumkin hai ke jis amal se wo faeda hasil hua wo shirk ho (mutarjim)

Baab: 14 Ghairullah Se Fariyad Karna Ya Inhe Pukarna Shirk Hai

Irshad e Ilaahi hai:

Aur Tum Allah Ta'ala Ko Chhodkar Kisi Aisee Cheez Ko Na Pukaarna Jo Naa Kuch Tumhara Bhala Kar Sake Aur Naa Nuqsan. Agar Tum Aisa Karoge To Zaalimo'n Mein Se Ho Jaaoge Aur Agar Allah Tumhe Koi Museebat Paho'nchaae To Iske Siwa Koi Isko Door Karne Waala Nahi, Agar Tum Se Bhalaai Karna Chaahe To Koi Iske Fazal Ko Rokne Waala Nahi Hai, Wo Apne Bando'n Mein Se Jise Chhahta Hai, Apne Fazal Se Nawazta Hai Aur Wo Baqashne Waala (aur) Raham Farmane Waala Hai. ⁶¹

لَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ , وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ

Nez irshad e Ilaahi hai:

Tum Allah Ke Siwa Jinko Poojte Ho, Wo Tumhe Rizq Dene Ka Iqhteyar Nahi Rakhte, Pas Allah Hi Ke Haa'n Se Rizq Talab Karo Aur Isi Ki Bandagi Karo Aur Isi Ka Shukar Karo. Isi Ki Taraf Tum Lautaae Jaaoge. ⁶²

إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۚ إِلَيْهِ تُرْجَعُونَ

Aur Farmaya

Aur Is Shaqs Se Badaa Gumrah Kaun Ho Sakta Hai, Jo Allah Ko Chhodkar Inko Pukaare Jo Qiyamat Tak Ise Jawab Nahi De Sakte Aur Wo Inko Pukar Se Ghafil o Beqhabar Hain Aur Qiyamat Ko Jab Tamaam Insan Jama Kiye Jaa'e'nge To Is Waqt Wo In (pukarne waalo'n) Ke Dushman Ho'nge Aur Inki Parastish Se Inkar Kare'nge.

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ , وَإِذَا حُسِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ

Nez Farmaya:

Jab Koi Beqaraar Fariyad Kare To Kaun Hai Jo Iski Pukar Aur Fariyad Ko Suney? (kaun iski) Takleef Door Karta Hai? Aur (kaun hai jo) Tumhe Zameen Ka Khalifa Banaata Hai? (Ye sab kuch Allah karta hai) To Kya Allah Ke Sath Koi Aur Ma'abood Hai? Tum Log Kam Hi Sochte Ho. ⁶³

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۚ أَلَا مَعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ

Aur Tabrahi رحمه الله عليه ne apni sanad se riwayat ki hai ke:

Nabi ﷺ ke zamane mein ek munafiq momineen ko (bahot) ezaae'n diya karta tha, chunache chand Sahaba Ikram رضوان الله عليهم أجمعين ne mashwara kiya ke chalo Aap ﷺ ki khidmat mein hazir hokar isse glo-khulasi ke liye

⁶¹ Surah Yunus: 106-107

⁶² Surah Ankabut: 17

⁶³ Surah An Namal: 62

isteghaasa kare'n. Nabi e Akram ﷺ ne rishad farmaya: Dekho! Mujhse isteghasa (fariyad) nahi kiya jaa sakta. Balke fariyat (o pukaar) sirf Allah Ta'ala se karni chahiye.

Masaael

1. Isse sabit hua ke dua aam hai aur isteghaasa khaas. Pas isteghaasa ke baad du aka zikar karna 'a'atf ala'am a'alal khaas' ke qabeel se hai.
2. Isse aayat e mubaarka لا تدع من دون الله ما لا ينفعك ولا يضرك ki tafseer bhi malum hui.
3. Ghirullah ko pukarna aur isse fariyad karna shirk e Akbar hai.
4. Koi intehaai nez aur bargazeeda shaqs bhi agar ghairullah koi ski razaa o khushnoodi ke husool ki gharz se pukaare to wo bhi zaalimo'n mein se hoga.
5. Isse لا تدع من دون الله ke baad waali ayat ki tafseer bhi malum hui.
6. Malum hua ka ghairullah ko pukarna kufr hai aur ye amal duniya mein bhi logo'n ko faaeda nhia pho'ncha sakte.
7. Is tafseel se teesri ayate e mubarka *Fabh Taghu l'indallahir Rizqa* ki tafser bhi wazeh hoti hai.
8. Allah Ta'ala ke siwa kisi se rozi talab nahi karni chahiye, jaisa ke iske siwa kisi se taalib e Jannat bhi nahi hona chahiye.
9. Isse caho'nti ayat e mubarka ومن أضل ki tafseer bhi wazeh hoti hai.
10. Jo shaqs ghairullah ko pukare, yaa isse fariyad kare, isse badh kar koi gumrah nahi.
11. Allah Ta'ala ke siwa jinhe pukara jaata hai wo pukarne waale ki pukar se beqhabar hain, wo nahi jaante ke inhe koi pukaar raha hai.
12. Allah Ta'ala ke alaawa jisko pukara jaata hai wo is pukar ke sabab qiyamat ke din pukarne waale ka dushman hoga.
13. Ghairullah ko pukarna dar haqeeqat iski ibaadat hai.
14. Jinko pukara jaata hai wo qiyamat ke din is parastish ka inkar kar de'nge.
15. Ghairullah ko pukarne ke sabab hi wo shaqs sabse ziyada gumrah hua.
16. Isse paa'nchwee'n ayat *Ammal'n Yujeedul Muztarra Izaa Da'aa-ah* ki tafseer bhi wazeh ho jaati hai.
17. Hairaan kun baat to ye hai ke buto'n ke bujari (aur inko pukarne waale) Bhi eteraaf karte hain ke pareshan o beqarar admi ki pukar sirf Allah Ta'ala hi suntan hai aur wohi najat deta hai. Yehi wajah hai ke mushkilaat mein wo bhi khalis Allah Ta'ala hi ko pukarte hain.
18. Isse sabit hota hai ke Aap ﷺ ne mukammil taur par chaman e tauheed ki hifazat faramai aur (ummat ko) Allah Ta'ala ke sath intehaai adab o ehteraam ki taleem di.

Baab: 15 Be Iqhteyar Maqhlooq Ko Pukarna

Irshad Ilaahi hai:

Kya Wo Aiso'n Ko (Allah Ta'ala ka) Shareek Banaate Hain Jo Kuch Bhi Paida Nahi Kar Sakte, Kyou'nke Wo Khud Paida Kiye Jaate Hain Aur Naa Inki Madad Ki Taaqat Rakhte Hain Aur Naa Apni Hi Madad Kar Sakte Hain. ⁶⁴

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ , وَلَا يَسْتَطِيعُونَ لَهُمْ
نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ

Nez irshad hai:

Aur Allah Ko Chhodkar Jinko Tum Pukarte Ho, Wo Ek Khajoor Ki Guthli Ke Chilke Ke Baraabar Bhi Maalik Nahi Hain. Tum Agar Inko Pukaro To Wo Tumhari Pukar Nahi Sunte Aur Agar Sun Bhi Le'n To Tumhe Koi Jawab Nahi De Sakte Aur Baroz e Qiyamat Wo Tumhare Shirk Ka Inkar Karde'nge Aur (Allah) Khabeer Ki Tarha Tumhe Koi Khabar Nahi De Sakta. ⁶⁵

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ , إِنْ تَدْعُوهُمْ لَا
يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ
بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ

Aur Hazrat Anas رضي الله عنه se marwi hai ke: Aap ﷺ ghazwa e ohad mein zaqhma ho gae aur Aap ﷺ ke saamne ke 2 daa'nt Shaheed kardiye gae. Jis par Aap ﷺ ne farmaya: Aisi qaum kaise kamiyaab ho sakti hai jisne apne Nabi ko zaqhma kar diya hai. To is par ye ayat nazil hui: (Aye Paighambar ﷺ ! عليه السلام) Is Maamle Mein Aap ﷺ Ko Kuch Bhi Iqhteyar Nahi. ⁶⁶

Aur Hazrat Umar رضي الله عنه se riwayat hai ke inho'n ne Rasool Allah ﷺ ko suna: Aap ﷺ ne fajar ki namaz ki aqhri raka'at mein jab ruku se sar uthaaya to *Samiallahu Liman Hamidah Rabbana Walakal Hamd* ke baad farmaya:

اللَّهُمَّ الْعَنْ فُلَانًا وَ فُلَانًا - Ya Allah! Falaa'n aur Falaa'n pr la'anat farma. To Allah Ta'ala ne ye ayat nazil farmai: (Ke Aye Paighambar ﷺ) Is maame mein Aap ﷺ Ko Kuch Bhi Iqhteyar Nahi.

Aur ek riwayat mein hai ke: Aap ﷺ Safwan bin Umaiyya, Suhail bin Umro aur Haris bin Hussham par baddua kar rahe the, tab bhi ye ayat nazil hui. Ke (Aye Paighambar ﷺ) Is Maamle Mein Aapko Kuch Bhi Iqhteyar Nahi.

Aur ek jagah mein Hazrat Abu Huraira رضي الله عنه se riwayat hai ke jab Rasool Allah ﷺ par *Wa Anzir Asheerataka Al Aqrabeen* ayat nazil hui to Aap ﷺ khade ho gae aur farmane lage: Aye Quraish ki jamaat! (ya is tarha ka koi aur kalma Aap ﷺ ne farmaya) Apni jaano'n ko becho (yaani apne aapko bachalo) Allah Ta'ala ke haa'n main tumhare kisi kaam naa aasaku'nga. Aye Abbas bin Abdul Muttalib! (apne aapko bachalo) Allah Ta'ala ke haa'n main tumhare kisi kaam naa aasaku'nga. Aye meri phoophi Safiya! (apne aapko bachaalo) Allah Ta'ala ke haa'n main tumhare kisi kaam naa aasaku'nga. Aye meri Beti Fatema! Mere maal se jo chhaho maa'nglo, lekin Allah ke haa'n main tumhare kisi kaam naa aasaku'nga.

Masaael

1. Dono'n ayato'n ki tafseer hai. (jinme maqhlooq ko pukarne se mana kiya gaya hai)
2. Jung e Ohad ka (muqhtasar saa) tazkerah hai.

⁶⁴ Surah Araaf: 191-192

⁶⁵ Surah Faatir: 13-14

⁶⁶ Surah Al Imran: 128

3. Syed ul Mursaleen ﷺ ka namaz mein qunoot e naazela padhna aur Aap ﷺ ke peeche Sahaba رضوان الله عليهم أجمعين ka amen kehna sabit hota hai.
4. Jinke liye baddua ki gai wo khule kafir the.
5. In logo'n ne (Aap ﷺ ke sath bad sulooki ke) aise aise kaam sar-anjaam diye jinke karne se deegar kuffar bhi qaasir rahe. Mislan inka apne Nabi ko zaqhma karna aur inke qatal ke darpe hona aur musalman shohada ka musla karna. Halaan'ke wo (shohada) in kuffar ke a'amzaad bhi the.
6. In kuffar ki is bad sulooki aur Aap ﷺ ki baddua ke mauqe par Allah Ta'ala ne darj e zail ayat *Laisa Laka Minal Amri Shaiun* nazil farmai.
7. Allah Ta'ala ka ye farmana: Ke Allah Ta'ala In Kuffar Ko Ma'afi Dedega Ya Inhe Azaab Dega. Chunache Allah ne inhe ma'afi di aur wo eman le aae.
8. Isse nuzool e hawadis ke mauqe par qunoot e naazela padhne ka saboot bhi milta hai.
9. Jin logo'n par baddua ki jaae, inke aur inke abaa o ajdaad ke naam namaz mein lena jaaez hain.
10. Qunoot e Nazela mein kisi muta'ayyin shaqs ka naam lekar is par la'anat karna jaaez hai.
11. Ayat وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ke nuzool ke mauqe par Aap ﷺ ka apne qareebi rishtedaaro'n ko bulaa kar ek ek ko Allah ke azaab se daraane aur apni apni najaat ki fikar dilaane ka zikar bhi hai.
12. Jab Aap ﷺ ne dawat e tauheed di to Aap ﷺ ko majnoon kaha gaya. Isi tarha aaj bhi agar koi tauheed ki dawat de to ise bhi aise hi alqaab ka saamna karna padta hai.
13. Aap ﷺ ka apne qareebi aur door ke rishtedaaro'n se ye farmana sabit hua ke Allah ke yaha'n main tumhare kisi kaam naa aasaku'nga. Hatta ke yehi baat Aap ﷺ ne apni laqht e jigar Hazrat Fatema ؑ se bhi saraahaan kahi aur jab Aap ﷺ Syed ul Mursaleen hone ke bawajood apni laqht e jigar Syedun Nisa al A'lameen se farma rahe hain ke main tumhare kuch kaam naa aasaku'nga jabke insan ka eman hai ke Aap ﷺ ki zubaan e mubarak se siwa e haq ke kuch nahi nikalta to. Phir mundarja baala saraahat ki raushni mein aaj kal ke halaat ko bhi dekhiye ke is bimaari mein awam hi nahi, balke khawas bhi muhtela hain. Ghaur karne waale par saheeh tauheed aur deen ki ajnabiyyat ayaa'n ho jaaegi.

Baab 16 Farishto'n Par Allah Ki Wahi Ka Qhauf

Irshad e Ilaahi Hai:

Jab In Farishto'n Ke Dilo'n Se Ghabrahat Door Hoti Hai To Wo Ek Doosre Se Kehte Hain: Tumhare Rabne Kya Farmaya? To (Allah Ke Muqarrab Farishte) Kehte Hain Ke Isne Haq Farmaya Hai Aur Wo Aali Maqam (Aur) Buzrug o Bartar Hai. ⁶⁷

حَتَّىٰ إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ

Jab In Farishto'n Ke Dilo'n Se Ghabrahat Door Hoti Hai To Wo Ek Doosre Se Kehte Hain: Tumhare Rabne Kya Farmaya? To (Allah Ke Muqarrab Farishte) Kehte Hain Ke Isne Haq Farmaya Hai Aur Wo Aali Maqam (Aur) Buzrug o Bartar Hai. ⁶⁸

Aur Hazrat Abu Huraira رضي الله عنه Nabi ﷺ se riwayat karte hain ke Aap ﷺ ne farmaya: Jab Allah Ta'ala asmaan par koi faisla sadir farmate hain to Allah Ta'ala ke farishte iski hokum bardaari mein you'n apne par maarte hain ke goya saaf patthar par namar zanjeer lagne ki jhankar hai aur ye farman in farishto'n tak paho'nch jaata hai. Hatta ke jab inke dilo'n se ghabrahat door hoti hai to wo ek doosre se kehte hain tumhare rab ne kya farmaya? To (Allah ke muqarrab farishte) kehte hain ke isne jo kaha wo barhaq hai aur wo aali maqam aur buzrug o bartar hai. Allah Ta'ala ki is baat ko shaitan chori chipe sunne ki koshish karte hain, ye shayateen ek doosre ke oopar you'n hote hain, ye kehte hue hadees ke raawi sufiyan ne apne hath ko tedha kiya aur ungliyo'n ko ek doosre se (zara) jada kiya ke shayateen is tarha ek doosre ke oopar hote hain. Sab se oopar wala shaitan jab koi baat sun leta hai to wo apne se neeche waale ko bataa deta hai aur wo apne se neeche waale ko, yaha'n tak ke aaqhri shaitan wo baat saahir ya kaahin ko bataa deta hai. Kabhi to kaahin ko wo baat paho'nchne se qabl shahaab ise jalaa deta hai aur kabhi shahaab ke aane se pehle pehle shaitan ise baat bataa chukka hota hai to kahin shaitan ki batai hui baat ke sath 100 jhoot milaata hai. Agar koi baat isi tarha waqe ho jaae to log kehte hain ke kya falaa'n roz is saahir kaahim ne aise hi nahi kaha tha? Chunache sirf is ek baat ke sach hone se is kaahim ko saccha samajh liya jaata hai, halaa'nke wo baat to asmaan se suni hui hoti hai. ⁶⁹

Aur Hazrat Nawas bin Sama'an رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Allah Ta'ala jab kisi baat ki wahee ka iraadah farmate haine to wo iska takalam farmata hai, chunache Allah Ta'ala ke khauf se tamaam asmaano par dahshat aur kapkapi taari ho jaati hai. Jab asmaan waale is awaaz ko sunte hain to be-hosh hokar sajde mein gir padte hain, sabse pehle Hazrat Jibraeel عليه السلام sar uthate hain, Allah Ta'ala apni wahi mein se jo chhahta hai inse guftagu farmata hai. Phir Jibraeel عليه السلام malaaeka ke paas guzarte hain to wo poochte hain ke Aye Jibraeel (a)! Hamare Rab ne kya irshad farmaya? To Jibraeel عليه السلام kehte hain: isne Haq farmaya hai aur wo aali maqaam aur buzrug o bartar hai. Phir tamaam farishte yehi alfaz pukarte hain, phir Jibraeel عليه السلام is wahee ko jaha'n Allah Ta'ala ka hukam hota hai, paho'ncha dete hain. ⁷⁰

Masaael

1. Surah Saba ki ayat 23 ki tafseer (jisme Allah Ta'ala ki wahee ke waqt farishto'n ki kaifiyat byaan hui hai)
2. Is ayat mein abtaal shirk ki daleel hai, bil khusoos aise shirk ki jiska talluq saleheen e ummat se hai aur is ayat ke mutaaliq kaha gay ahai ke ye ayat dil se shajra e shirk ki jado'n ko kaat phe'nkti hai.
3. Is baab se ⁷¹قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ki tafseer bhi waazeh hoti hai.

⁶⁷ Surah Saba: 23

⁶⁸ Surah Saba: 23

⁶⁹ Bukhari

⁷⁰ Ibne Abi Haatim (ba-hawaala: Tafseer Ibne Kaseer)

⁷¹ Surah Saba: 23

4. Farishto'n ke sawal ki wajah aur sabab bhi isme mazkoor hai.
5. Farishto'n ke sawal par Jibraeel عليه السلام inhe jawab dete hue kehte hain ke Allah Ta'ala ne ye ye farmaya hai.
6. Is me is baat ki bhi wazaahat hai ke jab farishte be-hosh ho jaate hain, to sabse pehle Jibraeel عليه السلام sar uthaate hain.
7. Choo'nke har asmaan ke farishte Jibraeel عليه السلام se sawal karte hain, lehaza wo sabko jawab dete hain.
8. Be-hoshi aur ghashi tamaam asmaano ke farishto'n par taari hoti hai.
9. Allah Ta'ala ke kaalm se asmaan laraz jaate hain.
10. Allah Ta'ala ke hukam se Jibraeel عليه السلام Allah Ta'ala ki wahee ko manzil e maqsood tak paho'nchate hain.
11. Shayateen chori chiye Allah Ta'ala ke kalam ko sunne ki koshish karte hain.
12. Is maqsad ke liye wo ek doosre ke oopar sawar ho jaate hain.
13. In shayateen par shahaab chhoda jaata hai.
14. Baaz auqaat kaahin tak baat paho'nchne se qab hi Shahab is shaitan ko kahkstar kar deta hi aur kabhi Shahab ke aane se pehle pehle ye shaitan apne insani dost ko baat bataa chukka hota hai.
15. Baaz auqaat kaahin ki baat saheeh sabit ho jaati hai.
16. Aur kaahin is ek baat ke sath 100 jhoot milaa deta hai.
17. Kaahin ke jhuto'n ko log mahez is liye durust maan lete hain ke iski ek baat to saheeh thi, halaa'nke wo baat asmaan se suni gai hoti hai.
18. Nufoos e insani baatil ko bahot jald qubool kar lete hain aur kaahin ki sirf is ek baat ko madde Nazar rakte hain aur is ki 100 ghalatiyo'n ko nahi dekhte.
19. Shaiyateen is ek baat ko ek doosre se haasil karke yaad kar lete hain aur isse (doosre jhuto'n ke saheeh hone par) istedlal karte hain.
20. Is baab se Allah Ta'ala ki sifaat ka isbaat bhi hota hai. اشاعره معطله iski sifaat ke munkir hain.
21. Asmaano par taari hone waali dehshat o kapkapi Allah Ta'ala ke khauf se hoti hai.
22. Tamaam farishte Allah Ta'ala (ki azmat ke tasawwur se is) ke huzoor sajda rez hote hain.

Baab 17 Shafaa'at Ka Bayaan

Irshad e Ilaahi hai:

Aur (Aye Muhammad ﷺ)! Aap Is Quran Ke Zariye In Logo'n Ko Naseehat Kare'n Jo Is Baat Se Darte Hain Ke Apne Rab Ke Saamne Is Haal Mein Pesh Kiye Jaa'e'n Ke Inka Allah Ke Siwa Koi Madadgar Ya Sifarishi Naa Ho, Shayad Ke Ye Log Allah Se Dar Jaa'e'n. ⁷²

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَّهُمْ يَتَّقُونَ

Aur Farmaya:

Aye Muhammad ﷺ Keh Deejiye Ke Har Qism Ki Shafaa'at Allah Ta'ala Ke Iqhteyar Mein Hai. ⁷³

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا

Nez Farmaya:

Kaun Hai Jo Iske Huzoor Iski Ijaazat Ke Baghair Sifaarish Kar Sake? ⁷⁴

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

Aur Nez Farmaya:

Aur Asmaano'n Mein Kitne Hi Farishte Hain Ke Jinki Sifaarish Kuch Bhi Faaeda Nahi De Sakti, Magar Baad Iske Ke Allah Ta'ala Jiske Liye Shafaa'at Ki Ijaazat De Aur Pasand Kare. ⁷⁵

وَكَمْ مِنْ مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ

Nez Farmaya:

(Aye Muhammad ﷺ In Mushrikeen Se) Keh Deejiye Ke Allah Ta'ala Ke Siwa Jinko Tum Ma'abood Samajhte Ho, Inhe Pukar Kar Dekho, Wo Asmaano'n Aur Zameen Mein Ek Zarrah Ke Bhi Maalik Nahi Aur Zameen o Asmaan (Ki Milkiyat, Ya Inki Taqhleeqh) Mein Inka Koi Hissa Nahi. Aur Naa Inme Se Koi Allah Ta'ala Ka Madadgaar Hai Aur Allah Ta'ala Ke Huzoor (Kisi Ke Liye Koi) Sifaarish Mufeed Nahi Hogi, Magar Iske Liye Jiske Bare Mein (Sifarish Ki) Wo Ijaazat Baqash De. ⁷⁶

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ

Shaikh ul Islam Abul Abbas Ibne Taimiyya رحمه الله عليه Farmate hain: Allah Ta'ala ne apne alaawa tamaam maqhllooq se in baato'n ki nafi kardi, jinse mushrikeen istedlaal karte the. Mislan is baat ki nafi ki hai ke kisi ko zameen o asmaan mein kisi qisim ki qudrat o iqhteyar kulli ho, ya juzuwi iqhteyaraat ho'n, ya koi Allah Ta'ala ka madadgar ho, albatta sifarish hi baaqi hai, chunache wo bhi isi ke liye mufeed hogi, jiske haq mein sifarish ki ijaazat Allah Ta'ala khud de'nge. Jaisa ke farmaya:

⁷² Surah Anaam: 51

⁷³ Surah Zumar: 44

⁷⁴ Surah Baqarah: 255

⁷⁵ Surah Najam: 26

⁷⁶ Surah Saba: 22-23

Aur Wo Kisi Ki Sifarish Nahi Kar Sakte Bajuz Iske Jisse
Allah Ta'ala Raazi Ho. ⁷⁷

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ

Pas wo sifarish jiske mushrikeen qaael hain, qiyamat ke din ma'adom hogi, (yaani inko haasil nahi ho sakegi) jaisa ke QeM ne iski nafi ki hai.

Rasool Allah ﷺ ne farmaya hai ke: Aap ﷺ qiyamat ke din Allah Ta'ala ke saamne pesh hokar fauran sifarish ki bajaee pehle Allah Ta'ala ke huzoor sajda-rez ho'nge aur iski hamd o sanaa kare'nge. Iske baad Aap ﷺ se kaha jaaega apne sar uthaa'e'n aur baat kare'n. Aap ﷺ ki baat suni jaaegi, Aap ﷺ sawal kare'n, Aap ﷺ jo maa'nge'nge diya jaaega. Aap ﷺ sifarish kare'n, Aap ﷺ ki sifarish qabool hogi.

Hazrat Abu Huraira ؓ ne arz kiya: Ya Rasool Allah ﷺ sabse ziyada khush naseeb kaun hai, jo aapki sifarish ka haqdaar hoga?

Aap ﷺ ne farmaya: Jisne khuloos e dil se kalima *Laa Ilaaha Illallah* ka iqrar kiya.

Pas saabit hua ke ye sifarish ki ijaazat se sirf khuloos e dil se kalima padhne waalo'n ko hasil hogi aur mushrikeen ko hasil nahi hogi.

Iski haqeeqat ye hai ke Allah Ta'ala muqhlis Ahle Tauheed par apna khusoosi fazal farmaega aur jin logo'n ko sifarish ki ijaazat dega, inki dua ke sabab Ahle Tauheed ki maghfirat karega. Is tarha sifarish karne waale (Rasool Allah (s)) ka ikram karega aur wo *Maqam e Mahmood* paa'e'nge. Pas jis shafaa'at ka Quran ne inkar kiya hai, isse murad wo shafaa'at hai jisme shirk ki aameezish ho. Yehi wajah hai ke mutaa'addid maqamaat par apni ijaazat se shafaa'at ka asaabat kiya jaa raha hai aur Nabi ﷺ ne saaf saaf farmaya hai ke shafaa'at sirf *Ahle Tauheed* aur *Ahle Iqhlalas* ke liye hogi.

Masaael

1. In ayaat e Quraaniya ki tafseer (jinme Allah Ta'ala ke saamne shafaa'at ka bayan hai).
2. Na-qaabil e qabool shafaa'at ki wazaahat hai.
3. Qabil e Qabool shafaa'at ka tazkirah hai.
4. Shafaa'at e Kubra ka zikar hai, jise maqam e mahmood bhi kehte hain.
5. Aap ﷺ ki shafaa'at ke andaz ka bayan, ke Aap ﷺ jaate hi shafaa'at nahi kare'nge. Balke sabse pehle Aap ﷺ Allah Ta'ala ke huzoor sajda rez ho'nge, phir ijaazat milne par shafaa'at kare'nge.
6. Shafaa'at ke sabse ziyada saadat-mand aadmi ka bayan hai.
7. Ye sifarish mushrikheen ko haasil nahi hogi.
8. Haqeeqat e shafaa'at ka bayan hai.

⁷⁷ Surah Ambiya: 28

Baab 18 Hidaayat Dene Waala Allah Ta'ala Ke Siwa Koi Nahi Hai

Irshad e Ilaahi hai:

(Aye Muhammad ﷺ) Aap Jise Chaahe'n Hidayat Nahi De Sakte, Lakein Allah Ta'ala Jise Chhahta Hai, Hidaayat Deta Hai Aur Wo Hidayat Paane Waalo'n Ko Khoob Jaanta Hai. ⁷⁸

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ

Aur ek maqam par Hazrat Saeed bin Musaiyyib رحمه الله عليه apne baap Hazrat Musaiyyib رضي الله عنه se riwayat karte hain ke jab Abu Taalib ki maut ka waqt qareeb aaya to iske paas Rasool Allah ﷺ tashreef laae aur iske paas Abdullah bin Abi Umaiyya aur Abu Jahal bhi baithe the. Chunache Aap ﷺ ne farmaya: Aye chacha jaan! Kalima *Laa Ilaaha Illallah* ka iqrar karlo, main tumhare liye yehi kalima Allah Ta'ala ke haa'n bataur daleel pesh karu'nga. Wo dono'n (Abdullah bin Abi Umaiyya aur Abu Jahal) bole: Kya tum Abdul Muttalib ke mazhab ko chhod doge? Aap ﷺ aur dono'n sardar apni apni bate'n dohraate rahe. Chunache, Abu Taalib ne aaqhir mein yehi kaha ke wo Abdul Muttalib ke mazhab par qaaem hai aur isne *Laa Ilaaha Illallah* ka iqrar karne se inkar kar diya. ⁷⁹

Aap ﷺ ne farmaya: Jab tak mujhe rokaa naa jaae, main tumhare liye maghfirat ki dua karta rahu'nga. Is par Allah Ta'ala ne ye ayat naazil farmai:

Nabi Aur Ahle Eman Ko Zeba Nahi Ke Wo Mushrikeen Ke Liye Maghfirat Ki Dua Kare'n, Khuwah Wo Inke Rishtedaar Hi Kyou'n Naa Ho'n. ⁸⁰

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا
أُولِي قُرْبَىٰ

Aur Allah Ta'ala ne Abu Taalib ke bare mein ye aayat naazil farmai:

(Aye Muhammad ﷺ) Aap Jise Chaahe'n Hidayat Nahi De Sakte, Lakein Allah Ta'ala Jise Chhahta Hai, Hidaayat Deta Hai Aur Wo Hidayat Paane Waalo'n Ko Khoob Jaanta Hai. ⁸¹

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ

Masaael

1. Ayat e Kareema إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ ki tafseer hai.
2. Ayat e Kareema مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ ki tafseer hai.
3. Aap ﷺ ka farmaan, kaho *Laa Ilaaha Illallah* ki tafseer ek ahem masla (wo ye hai ke mahez zuban se *Laa Ilaaha Illallah* padh lena kaafi nahi, balke dili iqraar bhi zaroori hai) is me ilm ke in dawedaaro'n ki tardeed hai jo mahez zuban se iqrar kar lene ko kaafi samajhte hain.
4. Jab Nabi ﷺ ne apne chacha se *Laa Ilaaha Illallah* padhne ka kaha to Abu Jahal aur iske sathi jaante the ke Aapki isse kya murad hai? (is liye wo Abu Taalib ko Abdul Muttalib ke mazhab par qaem rehne ki talqeen karte rahe) aur Allah Ta'ala in logo'n ka bura kare, jinse Abu Jahal asal deen (*Laa Ilaaha Illallah*) ke mafhoom ko behtar jaanta tha.
5. Aap ﷺ apne chacha ko musalman karne ki posri aur intehai koshish ki.

⁷⁸ Surah Qasas: 56

⁷⁹ Bukhari & Muslim

⁸⁰ Surah Tauba: 113

⁸¹ Surah Qasas: 56

6. Jo log Abdul Muttalib aur iske aslaaf ko musalman samajhte hain, isse inki bhi tardeed hai.
7. Aap ﷺ ne Abu Taalib ke liye maghfirat ki dua ki. Lekin Allah Ta'ala ne naa sirf ye ke iski maghfirat naa ki, balke Aap ﷺ ko bhi dua karne se rok diya.
8. Ye bhi saabit hua ke bure logo'n ki sohbar ka insan ko nuqsan hi hota hai.
9. Apne akaabir o aslaaf ki ta'azeem (mein ghulu karna) nuqsan-dah hai (is liye ke mumkin hai ke wo gumrah ho'n).
10. Baatil parasto'n ko isme Abu Jahal ke istedlal ki wajah se mughalta hua.
11. Najat ka dar-o-madar aqhri zindagi ke amaal par hai, kyou'nke agar Abu Taalib ba-waqt e wafat *Kalima* ka iqrar kar leta to ise zaroor faaeda hota.
12. Gumrah logo'n ke dilo'n mein rasiqh is badey mughalte ke bare mein ghaur o fikar karna chahiye, is liye ke Abu Taalib ke qisse mein mazkoor hai ke sardaraan e Makkah isi mughate ki binaa par Abu Taalib se jhagadte rahe. Halaa'nke Nabi ﷺ ne mubaalghe aur takrar ke sath (Abu Taalib ke liye) *Kalma* pesh kiya, is liye wo is par adey rahe.

Baab: 19 Bani Aadam Ke Kufr Aur Tark e Deen Ka Buniyadi Sabab Buzrugo'n Ke Bare Mein Ghulu (Izzar o Takreem Mein Had Se Badh Jaana) Hai

Irshad e Ilaahi hai:

Aye Ahle Kitab! Apne Deen Mein Had Se Naa Badho
Aur Allah Ta'ala Ke Mutalliq Haq Ke Siwa Koi Baat Naa
Karo. ⁸²

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ

Aur Hazrat Abdullah bin Abbas رضي الله عنه se Allah Ta'ala ke farman:

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

ke baare mein marwi hai ke: Ye sab (Wad, Sawa'a, Yaghoos, Yao'ooqh, Nasar) Qaum e Nooh ke saaleh log the, jab wo mar gae to shaitan ne inki qaum ko samjhaya ke ye nek logo jaha'n baitha karte the, waha'n bataur yadgaar patthar nasab kardo aur in pattharo'n ko inke naamo'n se mausoom karo. Chunache inho'n ne aisa hi kiya, lekin is daur mein in pattharo'n ko pooja naa gaya. Jab ye log mar gae aur baad walo'n par jahalat chaa gai. Ilm jaata raha aur asal baat bhool gai, to inho'n ne in yadgaaro'n ki parastish shuru kardi. ⁸³

Imam Ibne Qaiyyim رحمته الله عليه farmate hain: Muta'addid aslaaf ahle ilm ne bayan kiya hai ke jab wo mar gae to pehle ye log inki qabro'n ke mujawar bane, phir inke mujassame banae, phir zaman daraaz guzarne par inki ibaadat karne lage.

Aur Hazrat Umar رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Tum meri ta'areef karne mein had se guzar naa jaana, jaise Esa bine Mariyam عليه السلام ki ta'areef mein Nasaara had se tajaawuz kar gae. Main to ek banda hu'n, tum mujhe Allah ka banda aur Rasool kaho. ⁸⁴

Aur Hazrat Umar رضي الله عنه hi se marwi hai ke Rasool Allah ﷺ ne farmaya: Ghuloo se bach kar raho, tumse pehle logo'n ko ghuloo (mubaalgha) hi ne halaak kiya tha. ⁸⁵

Aur Hazrat Abdullah bin Masood رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Takalluf karne waale aur had se badhne waale halak ho jaaenge, Aap ﷺ ne ye baat 3 baar farmai. ⁸⁶

Masaael

1. Jo shaqs zer e bahes baab aur iske baad waale 2 abwaab acchi tarha samajh le, is par Islam ki baaqi adiyaan se judaa-gaana haisiyat wazeh ho jaaegi aur dilo'n ke pherne mein ise Allah Ta'ala ki qudrat ke ajeeb o ghareeb karishne nazar aa'enge.
2. Roo e zameen par runuma hone waala awwaleen shirk buzrugo'n ke sath had darja ki mohabbat aur inki azmat mein ghulu ke sabab hua.
3. Sabse pehle jis cheez mein taghaiyyur o tabaddul hua, wo Ambiya Ikram ka deen tha, is (baab mein ghaur o fikar karnese deen mein taghaiyyur) ke asbbab bhi malum hote hain, halaa'nke Ambiya Ikram ko Allah Ta'ala hi ne maboos farmaya tha (phir bhi logo'n ne inki parwah naa ki)
4. Log bidaat o mohdisaat ko jald qabool kar lete hain, halaa'nke Shariat e Islamia aur Fitrat e Saleema in cheezo'n ko qabool nahi karti.

⁸² Surah Nisa: 171

⁸³ Bukhari & Muslim

⁸⁴ Bukhari & Muslim

⁸⁵ Musnad Ahmad, Tirmizi, Abu Dawood & Ibne Majja

⁸⁶ Muslim

5. Shirk shuru hone ki buniyadi wajah ye thie ke haq aur batil ko apas mein khalat malat kar diya gaya tha, jiske 2 waazeh asbaab the: Ek to buzrug'o'n ke sath had darja ki aqeedat o mohabbat thi aur doosre ye ke baaz ahle ilm o deen ne kuch aise umoor sar-anjaam diye ke jinme inki niyyate'n durust thee'n. Magar baad waalo'n ne ye samjha ke in ahle ilm ki muraad kuch aur thee.
6. Surah Nuh ki is ayat ki tafseer (jisme muqhtalif buto'n ke naam zikar hain)
7. Fitri taur par insan ka mizaj aur iski tabiyyat hi kuch aisi hai ke iske dil mein Haq (aahista aahista) kam hotaa jaata hai, jabke baatil badhta rehta hai.
8. Aslaaf ahle ilm ke is qaul ki taeed hoti hai ke bidaat, kufr ka sabab banti hain.
9. Shaitan Iblees bidat ke anjaam se khoob agaah hai (ke ye kis tarha insan ko tabah kar deti hai) agarche bidat jaari karne waale ki niyyat acchi hi kyou'n naa ho.
10. Is baab mein ek aur qaaeda aur usool sabit hota hai ke ghulu se qhattai taur par ijtenab karna chahiye. (kyou'nke iska anjam accha nahi hota) aur jo ghulu ki taraf maael kare iske mutalliq bhi ilm hona chahiye.
11. Qbar par kisi saaleh amal ki anjam dahi ke liye baithna intehaai nuqsan-dah hai.
12. Mujassamo'n ki mumaneat aur inke mitaa daalne ki hikmat ka pataa chalta hai.
13. Is tafseel se jaha'n ye (waqoo shirk ka) azeem waqea maloom hota hai, waha'n is baat ka bhi pataa chalta hai ke iska janna zaroori hai, lekin aksar musalman isse ghafil aur laa ilm hain.
14. Afsos ki baat to ye hai ke log ye waqea kutub e tafseer o hadees mein padhte hain aur samajhte bhi hain ke kist tarha Allah Ta'ala inke aur inke dilog'n ke darmiyan haael hua tha, phir bhi samajhte hain ke qaum e Nuh ka ye amal (qabarparasti) buzrug'o'n ki ghaayat darja tazeem, qabro'n par mujawar banna waghaira Afzal tareen ibaadat hai aur wo ye bhi eteqaad rakhte hain ke jis baat se Allah Ta'ala aur iske Rasool ﷺ ne mana farmaya hai wo aisa kufr hai jo kisi ke jaan o maal ko mubaah karta hai.
15. Is tafseel mein ye saraahat bhi hai ke (in buto'n ko) poojne waalo'n ka iraada sirf ye tha ke ye buzrug hamare sifarishi hain.
16. Baad waale mushrikeen ne guman kiya ke sabiq Ahle Ilm ne in buzrug'o'n ki tasweere'n ibaadat ke liye banai thee'n.
17. Aap ﷺ ke irshad e Mubarak: Ke tum meri ta'areef mein is tarha mubaalgha naa karna jis tarha esaaiyo'n ne Esa ibne Mariyam mein kiya tha) main (musalmano ke liye) khula bayan aur azeem naseehat hai. Allah Ta'ala ki beshumar rehmate'n ho'n Aap ﷺ par ke Aap ﷺ ne waazeh taur par tableegh ka haq adaa farma diya.
18. Aap ﷺ ne hame'n naseehat farmai hai ke takalluf karne (aur) had se tajaawuz karne waale hamesha halak hote hain.
19. Isse ilm ki ehmiyat aur ilm naa hone ke nuqsan ka bhi pataa chalta hai ke, qaum e Nuh mein ilm khatam hone ke baad hi buto'n ki pooja-paat shuru hui thi.
20. Ulama ka duniya se ruqhsat hona fuqhdad e ilm ka sabab hai.

Baab: 20 Kisi Buzrug Ki Qaba r Ke Paas Baith Kar Allah Ta'ala Ki Ibaadat Karna Najaaez Aur Sangeen Jurm Hai, Che-Jaaeke Khud Is Mard e Saaleh Ki Ibaadat Ki Jaae

Saheehain mein Hazrat Ayesha ؓ se marwi hai ke Hazrat Umme Salama ؓ ne Rasool Allah ﷺ ke saamne ek kaleesa (T: Church) aur isme maujood tasweero'n aur mujassamo'n ka zikar kiya. Jokey inho'n ne Habsha ki sarzameen mein dekha tha, to Aap ؓ ne farmaya: In logo'n mein jab koi buzrug faut ho jaata to ye iski qabar par masjid banaa lete aur isme ye tasaweer (mujassame) banaa dete. Ye log Allah Ta'ala ke nazdeek bad-tareen maqhllooqh hain. ⁸⁷

In logo'n ne 2 fitno'n ko yakjaa kar diya, ek qabro'n (ko ibaadat gaahe'n banaane) ka aur doosre (inme) mujassame aur tasweere'n banaane ka.

Aur (ek doosre maqam par) Ummul Momineen Hazrat Ayesha ؓ se riwayat hai ke jab Rasool Allah ﷺ par maut ki alaamaat zaahir hue'n to Aap ؓ (shiddat e takleef se) apne cehra mubaarak par chadar odh lete aur jab dam ghut-ta to chadar ko hataa lete, isi aalam mein Aap ؓ ne farmaya: Yahood o Nasaara par Allah Ta'ala ki la'anat ho, inho'n ne Ambiya Ikram ki quboor ko sajda-gaah banaliya tha. ⁸⁸ Isse aapka maqsad apni ummat ko aise tarz e amal se rokna tha, agar Aap ؓ ki qabar ko sajda-gaah banaane ka khadsha naa hota to Aapki qabar bhi (aam sahaaba ؓ ki tarha) zahir hoti.

Aur Hazrat Jundub bin Abdullah ؓ se riwayat hai ke Nabi ﷺ ki wafat se 5 yaum qabl maine Aap ؓ ko ye farmate suna: Main Allah Ta'ala ke saamne is baat se baraa-at ka izhar karta hu'n ke tumme se koi mera dost (khaleel) ho, kyou'nke Allah Ta'ala ne mujhe apna khaleel bana liya hai. Jaisa ke isne Ibrahim عليه السلام ko khaleel banaya tha. Aur agar main apni ummat mein se kisi ko dost banana chhahta to Abu Bakar ؓ ko banaata. Khabardar! Tum se pehle log Ambiya ki qabro'n ko sajda gaah banaa liya karte the. Khabardar! Tum qabro'n ko sajda gaah naa banaa lena main tumhe is tarz e amal se mana karta hu'n. ⁸⁹

Aap ؓ ne is amal shune'e (T: Bad, kharaab) se apni zindagi ke aqhri lamhaat mein mana farmaya, phir Aap ؓ ne maut o hayat ki kashmakash mein aisa karne waalo'n par la'anat farmai.

(Maloom hua ke agar) qabarparasti naa bhi ho tab bhi qabar ke paas namaz padhna mana hai, aur Hazrat Ayesha ؓ ke qaul خَشِيَ أَنْ يُتَّخَذَ مَسْجِدًا ka matlab bhi yehi hai. Is liye ke Sahaba Ikram رضوان الله عليهم أجمعين se ye tawaqqo naa thi ke wo Aap ؓ ki qabar par masjid banae'n. Kyou'nke jis jagha namaz padhna maqsood ho wo masjid hi hai, balke har wo jagha namaz adaa ki jaae, ise masjid ka naam diya jaata hai, jaisa ke Aap ؓ ne irshad farmaya: Tamaam rooe zameen ko mere liye masjid aur zariya e tahaarat (wazu ke liye paani ka qaaem) banaaya gaya hai. ⁹⁰

Nez Rasool Allah ﷺ ne farmaya: Sabse bad-tareen wo ho'nge jin par qiyamat qaem hogi aur wo bhi (sabse badtar hain) jo qabro'n ko masaaqid ka darja de'n. ⁹¹ (Musnad Ahmad mein umda sanad ke sath marwi hai au rise Abu Haatim ne bhi As Saheeh mein riwayat kiya hai)

Masaael

1. Kisi buzrug ki qabar ke paas masjid tameer karke ibaadat karne waale par Aap ؓ ki daa'nt, agarche masjid banaane waale ki niyyat saheeh hi ho.
2. Tasaweer aur mujassame banana ki hurmat aur is par shadeed waeed hai.

⁸⁷ Bukhari & Muslim

⁸⁸ Bukhari & Muslim

⁸⁹ Muslim

⁹⁰ Bukhari & Muslim

⁹¹ Musnad Ahmad & Abu Haatim ki kitab As Saheeh

3. Is amal ki mazammat ke maamle mein Aap ﷺ ki mubalgha se ibrat haasil hoti hai ke pehle to Aap ﷺ ne is kaam se waise mana farmaya tha, phir aakhir umar mein wafat se 5 roz qabl mazed tambeeh farmai. Phir Aap ﷺ ne jab Aap ﷺ ka safar e aakhirat shuru hone waala tha. (isi par iktefa naa kiya, balke) isse phir ek baar saqt mumaneat farmai.
4. Aap ﷺ ne apni qabar par bhi is amal se mana farma diya, halaa'nke abhi Aap ﷺ ki qabar maujood naa thi.
5. Ambiya o Sulaha ki qabro'n par masajid banaa kar inme ibaadat karna, Yahood o Nasaara ka tarz e amal hai.
6. Is amal par Aap ﷺ ne Yahood o Nasaara par la'anat farmai.
7. Is tarz e amal ki wajah se Yahood o Nasaara par Aap ﷺ ke la'anat karne ka asal maqsad ye tha ke musalman Aap ﷺ ki qabar par aisa karnaama anjam naa de'n.
8. Isse Aap ﷺ ki qabar ko khulaa aur aam jaga par naa banaane ki wajah aur maslehat bhi malum hoti hai.
9. Qabro'n ko masjid banaane ke maani ki bhi wazaahat hai.
10. Aap ﷺ ne qabro'n par masajid tameer karne waalo'n aur jin logo'n par qiyamat qaaem hogi, dono'n ko ek sath zikar kiya hai. Goya Aap ﷺ ne kufr ya shirk ke waqoo pazeer hone se qabl hi iske asbaab aur iske anjaam ka zikar farma diya hai.
11. Aap ﷺ ne apni wafat se 5 roz qabl apne khuta bmein in do giroho'n ka rad farma diya, jo Ahle Bida'at mein se sabse ziyada bure hain. Balke baaz ahle ilm ne to inhe'n 72 giroho'n se bhi kharij kar diya hai. In 2 giroho'n mein se ek Rawaafiza aur doosre Jehmiya hai. Khusoosan Rawaafiza ki wajah se musalmano'n mein shirk aur qabarparasti ki ibteda hui aur inhi Rawaafiza ne sabse pehle qabro'n par masajid banaane ka silsila shuru kiya.
12. Aap ﷺ ko naza'a ke waqt bahot takleef ka saamna karna pada.
13. Aap ﷺ ko Allah Ta'ala ke khaleel hone ke wasf se nawaza gaya hai.
14. Khaleel hone ka darja maqam e mohabbat se ooncha hai.
15. Isme ye saraahat bhi hai ke Hazrat Abu Bakar Siddiq ؓ tamaam sahaba se Afzal hain.
16. Is irshad mein Hazrat Abu Bakar ؓ ki khilafat ki taraf bhi ishaara hai.

Baab: 21 Buzrugo'n Ki Qabro'n Ke Baare Mein Ghuloo Karne Ka Anjaam Shirk e Akbar

Rasool Allah ﷺ ka irshad e giraami hai: Ya Allah, Meri qabar ko but naa banana, jisey log poojna shuru kar de'n. In logo'n par Allah Ta'ala ka saqht ghazab aur qaher naazil ho, jinho'n ne Ambiya ki qabro'n ko ibaadat gaahe'n bana liya tha. ⁹²

Ibne Jareer رحمه الله عليه ne ayate mubaaraka أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ki tafseer mein apni sanad ke sath Sufiyan aur Mansoor ke tareeq se Mujahid ka qaul naqal kiya hai ke *Laat* hujjaj ikramko satt u ghol kar pilaaya karta tha. Jab ye faut ho gaya to log iski qabar par *Mujaawar* ban kar baith gae. Abu Al Juza bhi Hazrat Ibne Abbas رضي الله عنه se riwayat karte hain ke *Laat* hujjaj ikram ko satt u ghol kar pilaaya karta tha. Aur Hazrat Abdullah bin Abbas رضي الله عنه hi se marwi hai ke: Rasool Allah ﷺ ne qabro'n ki ziyaarat ko jaane waali aurato'n par la'anat farmai hai aur Aap ﷺ ne in logo'n ko bhi maloon qarar diya, jo qabro'n par masaajid banaate aur chiragha'n karte hain. ⁹³

Masaael

1. Ausaan ki tashreeh o tauzeeh hai.
2. Ibadaat ka maani o mafhoom waazeh hota hai.
3. Rasool Allah ﷺ ne sirf isi cheez se panah maa'ngi, jiske waqoo pazeer hone ka Aap ﷺ ko andesha tha.
4. Jaha'n Aap ﷺ ne ye dua ki ke Ya Allah! Meri qabar ko but naa banana, jiski pooja ki jaae. Waha'n Aap ﷺ ne ye bhi bayan farmaya ke: Pehle logo'n ne Ambiya ki qabro'n ko ibaadat gaahe'n banaa liya tha.
5. Aap ﷺ bayan farmaya ke aise kaam karne waalo'n par Allah Ta'ala ka shadeed qaher o ghazab naazil hua tha.
6. Ek ahem tareen masla ye hai ke *Laat* jo Arab ka sabse badaa but tha, iski kis tarha ibaadat shuru hui thi.
7. Ye baat malum hui ke *Laatek* buzrug ki qabar thi.
8. *Laat* sahib e qabar ka naam aur iski wajah tasmiya bhi mazkoor hai.
9. Aap ﷺ ne in aurato'n par la'anat farmai jo qabro'n ki ziyarat ko jaati hain.
10. Aap ﷺ ne qabro'n par chiragha'n karne waalo'n par bhi la'anat farmai.

⁹² Muwatta Imam Maalik

⁹³ Ahle Sunan

Baab: 22 Aap ﷺ Ka Tauheed Ki Mukammal Hifaazat Aur Zariya e Shirk Banne Waali Har Raah Ko Band Karna

Irshad e Ilaahi hai:

(Logo'n!) Tumahre Paas Tum Hi Mein Se Ek Rasool Aaya Hai. Tumhari Takleef Ise Shaaq Guzarti Hai, Wo Tumhari (Falaah o Hidaayat Ka) Harees Hai Aur Ahle Emaan Ke Liye Nihayat Shafeeq Aur Maherbaan Hai. Phir Agar Ye Log Phir Jaa'e'n To Aap ﷺ Inse Keh Deejiye Ke Mere Liye Allah Kaafi Hai, Iske Siwa Koi Ma'abood Nahi, Mera Bharosa Isi Par Hai Aur Wohi Arsh e Azeem Ka Maalik Hai. ⁹⁴

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا
هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Hazrat Abu Huraira ؓ se marwi hai ke Rasool Allah ﷺ ne farmaya: Apne gharo'n ko (namaz, dua aur tilaawat e Quran tark karke) qabarastan naa banaao aur naa meri qabar ko mela (gaah) banaao aur tum jaha'n bhi ho mujh par darood (o salaam) padhte raho, tumhare darood o salaam mujhe paho'nch jaa'e'nge. ⁹⁵ (is riwayat ke tamaam raawi *Thiqaa* hain)

Zain ul Abedeen Ali bin Hussain رحمه الله عليه ne ek shaqs ko Nabi ﷺ ki qabar ke gird bani diwaar mein ek shagaaf se andar daaqhil hokar qabar ke paas dua karte hue dekha to ise rok diya aur kaha: Kya main tujhe wo hadees na bataaou'n jo mere baap (Hazrat Hussain (rz)) ne mere dada (Hazrat Ali (rz)) se aur inho'n ne Rasool Allah ﷺ se suni thi! Aap ne farmaya tha: Meri qabar ko mela (gaah) naa banana aur tum (namaz, dua aur tilaawat e quran tark karke) apne gharo'n ko qabarastan na banaa lena aur mujh par dardoo padhte rehna, is liye ke tum jaha'n bhi hoge, tumhara darood mujhe paho'nch jaaega. ⁹⁶

Masaael

1. Surah Tauba ki aqhari 2 ayato'n ki tafseer o tauzeeh hai.
2. Aap ﷺ ka apni ummat ko hudood e shirk se bahot door rehne ki hidayaat aur hukam hai.
3. Aap ﷺ ham (yaani apni ummat) par nihayat Shafeeq o maherbaan aur hamari rushd o hidayat par intehaai hares the.
4. Aap ﷺ ne maqhsos andaaz mein apni qabar ki ziyarat se mana farmaya hai, halaa'nke Aap ﷺ ki qabar ki ziyarat (sharai hudood o quyood mein reh kar ki jaae to ye) intehaai fazeelat waale amaal mein se hai.
5. Aap ﷺ ne baar baar ziyarat e qabar ke liye jaane se mana farmaya hai.
6. Aap ﷺ ne nafali namaz ghar mein bajaa laane ki targheeb di hai.
7. Sahaba Ikram رضوان الله عليهم أجمعين ke haa'n ye bat musallam aur ma'aroor thi, ke qabarastan mein namaz nahi padhi jaa sakti.
8. Salat o Salam ke bare mein Aap ﷺ ne wajah bayan farmai ke aadmi ka durud o salam mujhe paho'nch jaata hai, khuwah wo door hi ho. Lehaza is gharz se qareeb aane ki zaroorat nahi.
9. Isme ye bhi bayan hai ke Aap ﷺ barzaqh mein hain aur ummat ke amaal mein se darood o salaam Aap ﷺ par pesh kiye jaate hain.

⁹⁴ Surah Tauba: 128-129

⁹⁵ Abu Dawood

⁹⁶ Ahadees al Muqtaarah

Baab: 23 Ummat e Muhammadi ﷺ Ke Baaz Afraad Ka But-Parasti Mein Mubtela Hona

Irshad e Ilaahi hai:

Kya Aap ﷺ Ne In Logo'n Ko Nahi Dekha Jinhe'n Kitab Ka Kuch Hissa Diya Gaya, Wo Buto'n Aur Shaitaan Ko Maante Hain Aur Kaafiro'n Ke Mutalliq Kehte Hain Ke Ye Log Eman Laane Waalo'n Se Ziyaada Saheeh Raaste Par Hain. ⁹⁷

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيحًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ
وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ آمَنُوا
سَبِيلًا

Nez irshad hai:

(Aye Muhammad (s)) Aap ﷺ Inse Keh De'n Kya Main Tumhe In Logo'n Ki Nishan Dahi Kardun Jinka Anjaam Allah Ta'ala Ke Haa'n Faasiqo'n Ke Anjaam Se Bhi Badtar Hai? Wo Aise Log Hain, Jin Par Allah Ta'ala Ne La'anat Ki Aur Ghazabnaak Hua Aur (Jinko) Inme Se Bandar Aur Suwwar Banaa Diya Aur Jinho'n Ne Taghood Ki Pabandi Ki. ⁹⁸

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ
وَعَصَبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ

Nez Allah Ta'ala ne farmaya:

Jo Log Inke Mua'amelaat Par Ghalib The, Inho'n Ne Kaha: Ham To In (ki ghaar) Par Zahoor Masjid (Ibaadat-gaah) Banae'nge. ⁹⁹

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا

Hazrat Abu Saeed Khudri ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: Tum pehli ummato'n ki pairwee karte hue is tarha inke baraabar ho jaaoge, jaise teer, teer ke baraabar hota hai, yaha'n tak ke agar wo Zab (saandey) ke bil mein ghuse to tum bhi jaa ghusoge. Sahaba Ikram رضوان الله عليهم أجمعين ne kaha: Aap ﷺ ki muraad yahood o nasaara hai? Aap ﷺ ne farmaya: Aur Kaun? ¹⁰⁰

Aur Hazrat Sauban ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: Allah Ta'ala ne mere liye zameen is had tak samet di ke maine iske mashriq o maghrib dekh liye aur meri ummat ki hukumat waha'n tak paho'nchegi, jaha'n tak mujhe zameen samet kar dikhai gai. Aur mujhe 2 khazane, ek surqh aur doosre safed ataa kiya gae aur maine apne Rab se apni ummat ke liye ye dua ki ke, wo aam qahet saali se ise halaak naa kare aur in par koi aisa bairooni dushman musallat na kare jo inhe'n tabaah karke rakh de.

Mere Rab ne farmaya: Aye Muhammad ﷺ meain jab koi faisla kar deta hu'n to ise taala nahi jaa sakta. Main Aap ﷺ ki ummat ke baare mein Aap ﷺ ki ye dua qabool karta hu'n ke main inhe aam qahet saali se halak nahi karu'nga aur inpar koi aisa bairooni dushman bhi musallat nahi karu'nga jo inhe'n tabaah karke rakhde. Agar che saare dushman inke khilaf muttahid aur mujtame'e kyou'n naa ho jaae'n. Albatta wo khud aapas mein ek doosre ko halaak kare'nge aur qaidi bhi banaae'nge. ¹⁰¹

Aur ise Haafiz Barqaani ne bhi apni kitab *As Saheeh* mein riwayat kiya hai aur mundarja zail alfaz ka izaafa kiya hai: Mujhe apni ummat ke baare mein sirf gumrah peshwao'n ka khadsha hai aur jab inme ek dafa talwar chal padi to qiyamat tak band nahi hogi aur qiyamat is waqt tak qaem nahi hogi jab tak meri ummat ki ek jamat mushrikeen se na jaa mile aur meri ummat ke bahot se giroh but-parasti naa karne lage'n aur meri ummat mein

⁹⁷ Surah Nisa: 51

⁹⁸ Surah Maaeda: 60

⁹⁹ Surah Kahaf: 21

¹⁰⁰ Bukhari & Muslim

¹⁰¹ Muslim

30 dajjal ho'nge. Wo sabke sab nabuwat ka dawa kare'nge halaa'nke main Khaatim ul Ambiya (aqhri Nabi) hu'n. Mere baad koi Nabi nahi aaega. Aur meri ummat ke ek giroh hamesha (qiyamat tak) haq par rahega aur inki (Allah Ta'ala) ki taraf se madad ki jaaegi aur inhe chhod jaane waale inka kuch bhi nahi bigaad sake'nge, yaha'n tak ke Allah ka hukam (yaani qiyamat) ajaae.

Masaael

1. Surah Nisa ki ayat (Jisme Ahle Kitab ke buto'n aur shaitan ki pooja karne ka zikar hai) ki tafseer.
2. Surah Maaeda ki ayat (jisme faasiqo'n se bad-tar logo'n ka zikar hai) ki tafseer.
3. Surah Kahaf ki ayat (Jisme Ashaab e Kahaf ke ghaar par masjid banane ka zikar hai) ki tafseer.
4. Sabse ahem baat *Jabat* (but) aur *Taghoot* (shaitan) par eman laane ke maani o mafhoom ka bayan hai ke kya isse murad qalbi eteqaad hai ya inse nafarat aur inke batlaan ka eteqaad rakhte hue bazaahir inki muwafiqat?
5. Isse yahood ki ye baat bhi malum hui ke apne kufr se waqif kuffar, ahle eman se ziyada saheeh raaste par hain.
6. Ek ahem masla jo is baab ka maqsood o unwaan hai, ye hai ke Ahle Haq ki ek jamaat har zamaane mein maujood rahegi, jaisa ke Hazrat Abu Saeed ؓ ki riwayat mein iska bayan maujood hai.
7. Is ummat ke bahot se giroh but parasti mein muhtela ho'nge.
8. Ta'ajjub to is baat par hai ke Muqhtar Thaqafi jaisa shaqs Nabuwat ka dawa karne laga, halaa'nke wo Tauheed o Risaalat ka eteraaf aur is ummat ke fard hone ka dawa karta tha aur ye bhi manta tha ke Rasool Allah ﷺ barhaq aur Quran e Majeed sacchi kitab hai aur is Quran mein ye bhi hai ke Hazrat Muhammad ﷺ Allah ke aqhri Nabi hain. Iski baato'n mein is qadr wazeh tazaad ke bawajood log iski tasdeeq karte rahe, Sahaba Ikram رضوان الله عليهم أجمعين ke aqhri daur mein zahir hua aur bahot se giroho'n ne iski pairwi ki.
9. Ye bashaarat bhi hai ke Ummat e Muhammadia kulli taur par khatam nahi hogi, jaisa ke saabeqa zamano'n mein hota raha hai, balke ek jamat qiyamat tak haq par rahegi.
10. Ahle haq ki ek badi nishani ye bayan ki gai hai ke inko chhod jaane aur inki muqhalefat karne waale inka kuch bhi nahi bigad sake'nge.
11. Ahle haq ka wajood qiyamat tak rahega.
12. Mazkoora baala hadees mein mundarja zail azeem nishaniya'n hain:
 - ✓ Aap ﷺ ka ye bataana ke Allah Ta'ala ne Aap ke liye zameen ke mashaariqh o maghaarib samet diye aur jo kuch Aap ﷺ ne farmaya wo hurf ba hurf saheeh sabit hua. Baqhilaf shimal o junoob ke (ke Aap ﷺ ne inka zikar hi nahi farmaya)
 - ✓ Aap ﷺ ka ye khabar dena ke ummat ke bare mein Aap ﷺ ki pehli 2 duae'n qabool ho gai hain.
 - ✓ Aur ye farmaya ke Aapki teesri dua qabool nahi hui.
 - ✓ Aap ka ye khabar dena ke meri umat mein agar talware'n chal nikli to qiyamat tak naa rukegi.
 - ✓ Aapka ye khabar dena ke is ummat mein nabuwat ke dawedar jhoote nabi paida ho'nge.
 - ✓ Aapka qiyamat tak *Taaefa Mansoorah* ke maujood rehne ki khabar dena aur ye tamaam umoor hurf baa hurf aapki peshangoi ke mutabiq poore hue. Halaa'nke aqali taur par in tamaam umoor ka waqoo pazeer hona bahot mushkil aur baeed hai.
13. Nabi e Akram ﷺ ne ummat ke sirf gumrah peshwao'n se khatra mehsoos kiya.
14. Aap ﷺ ne *Ibadat e Authaan* (But parasti) ke maani o mafhoom ki wazahat farmai hai.

Baab: 24 Jaadu Ka Bayaan

Irshad e Ilaahi hai:

Aur Wo Khoob Jaante The Ke Ise Haasil Karne Waale
Ka Aqhirat Mein Koi Hissa Nahi Hai. ¹⁰²

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ

Nez irshad hai:

Wo Buto'n Aur Shaytaano'n Ko Maante Hain. ¹⁰³

يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ

Hazrat Umar ؓ farmate hain ke: Jabat, Jaadu aur Taghoot Shaitaan hain. ¹⁰⁴

Aur Hazrat Jabir ؓ farmate hain: Taghoot wo kaahin hain, jin par shaitan utaarta tha aur har mahelle ka alag alag kaahin hota hai. ¹⁰⁵

Hazrat Abu Huraira ؓ se marwi hai ke Rasool Allah ﷺ ne farmaya: 7 mohlik kaamo'n se bach kar raho, Sahaba ne arz ki, Ya Rasool Allah ﷺ wo 7 kaam kaun kaun se hain? Aap ﷺ ne farmaya:

1. Allah Ta'ala ke sath sirkh karna
2. Jaadu karna
3. Kisi ko naahaq qatal kar daalna
4. Sood khori
5. Yateem ka maal khaana
6. Kuffar se muqable ke din peeth pher ke bhaag jaana
7. Paak daaman aur afeef ahle eman aurato'n par tohmat lagaana Aur

Aur Hazrat Jundub ؓ se marfu riwayat hai ke: Jadugar ki saza ye hai ke ise talwar se qatal kar diya jaae. ¹⁰⁶

(Sunan Tirmizi ne zikar kiya hai aur sath ye kaha hai ke durust baat iska mauquf hona hai)

Aur Bajaala bin Abdah رحمه الله عليه se riwayat hai ke: Hazrat Umar ؓ ne likha ke har jadugar mard aur aurat ko qatal kardo, tum hamne 3 jaadugarniyo'n ko qatal kiya. ¹⁰⁷

Aur Hazrat Hafsa ؓ se sabit hai ke: Inho'n ne apni laundi ko qatal karne ka hukam diya, jisne in par jadu kar diya tha. Chunache ise qatal kar diya gaya. ¹⁰⁸

Isi tarha Hazrat Jundub ؓ se bhi aia hi ek waqea manqool hai.

Imam Ahmad رحمه الله عليه farmate hain ke jadugaro'n ko qatal karna 3 Sahaba رضوان الله عليهم أجمعين se sabit hai.

Masaael

1. Surah Baqarah ki ayat ki tafseer (Jis mein jaadu haasil karne waala ka anjaam bayan kiya gaya hai)
2. Surah Nisa ki ayat ki tafseer (Jisme jadugaro'n ka buto'n aur shaitano'n ko manne ka tazkirah hai)

¹⁰² Surah Baqarah: 102

¹⁰³ Suran Nisa: 51

¹⁰⁴ Ibne Abi Haatim

¹⁰⁵ Ibne Abi Haatim

¹⁰⁶ Sunan Tirmizi

¹⁰⁷ Bukhari

¹⁰⁸ Muwatta Imam Maalik

3. Jabat aur Taghoot ka maani aur inke mabain farq
4. Ye bhi sabit hua ke taghoot jin bhi hote hain aur insan bhi.
5. Isse in 7 kaamo'n ka bhi pataa chala jo intehaai mohlik aur khaas taur par mamnu hain.
6. Jadugar kafir hain.
7. Jadugar ko tauba karaae baghair qatal kar diya jaae.
8. Jadugar Hazrat Umar ؓ ke daur mein bhi maujood the, to iske baad ke daur ka kya haal hoga?

Baab: 25 Jaadu Ki Chand Aqsaam

Imam Ahmad bin Hambal (rah), Muhammad bin Ja'afar se riwayat karte hain, wo Auf se, wo Haiyyan bin U'ulaa se, wo Qatan bin Qubaisa se aur wo apne baap Qusaiba se ke inho'n ne Nabi ﷺ ko ye farmate hue suna: Parindo'n ko udaa kar faal lena, zameen par khutot kheenchna (ilm e ramal) aur kisi cheez ko dekh kar bad-fe'ele aur bad-shagooni lena, ye sab jaadu ki iqsaam hain.

Auf kehte hain: Parindo'n ko udaa kar fa'al e bad lena aur Allah Ta'ala Turq se murad zameen par khutoot kheenchna hai.

Ye ilm aaj kali lm ramal kehlaata hai. Hasan Basri kehte hain: Shaitani cheeqh o pukaar aura ah o bakaa *Al Jabathai*.

Abu Dawood, Nasai aur Ibne Hibban ne apni Saheeh mein iska sirf marfu hissa riwayat kiya hai. Auf se aage ki ibaaarat inho'n ne riwayat nahi ki ye sirf Musnad Ahmad mein hai)

Aur Hazrat Abdullah bin Abbas ؓ kehte hain ke Rasool Allah ﷺ ne farmaya: Jisne ilm e nujoom ka kuch hissa seekha, isne isi qadar jaadu seekha, jitna ziyada seekhta jaae, itna hi ziyada iski wajah se gunah mein izaafa hota jaae.

Hazrat Abu Huraira ؓ se riwayat hai ke: Jis shaqs ne girah bandh kar is par phoo'nk maari, Tehqheeq isne jaadu kiya aur jo jaadu kare wo shirk ka murtakib hua. Aur jo shaqs (apne bazu, gale, hath waghaira par) koi cheez (baandhe) ya latkaae ise isi ke suprad kar diya jaata hai.

Aur Hazrat Abu Saeed Khudri ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: Kya main tumhe *Al A'adha* ke mutalliq bataun ke wo kya hai? (Phir khud hi farmaya) Wo chughli hai, jisse logo'n mein fitna aur ladaai ho jaae.

Aur Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya: Baaz bayan mein bhi jadu (ka saa asar) hota hai.

Masaael

1. A'ayaafa, Turq aur Teerah sab jaadu hi ki aqsaam hain.
2. In teeno'n ki mukammal wazaahat aur tafseel bhi saamne aati hai.
3. Ilm e Nujoom jaadu hi ki ek qism hai.
4. Girah lagaana aur phoo'nk maarna bhi jaadu hi hai.
5. Chughli karna bhi jaadu ki ek shakal hai.
6. Baaz logo'n ka faseeh o baleegh kalam bhi baaz auqaat jaadu ka asar karta hai.

Baab: 26 Nujoomi Aur Ghaib Daani Ke Daawedar

Baaz Azwaag e Mutahheraat رضوان الله عليهم أجمعين Nabi ﷺ se riwayat karti hain ke Aap ﷺ ne farmaya: Jis shaqs ne kisi kaahin o nujoomi ke paas jaakar kuch dariyaft kiya aur phir iski kahi hui kisi baat ki tasdeeq ki to 40 roz tak iski namaz qubool naa hogi. ¹⁰⁹

Aur Hazrat Abu Huraira ؓ Nabi ﷺ riwayat karte hain ke Aap ﷺ ne farmaya: Jo shaqs kisi nujoomi ke paas jaae aur iski baato'n ki tasdeeq kare to isne is deen ke sath kufr kiya, jo Muhammad ﷺ par utaara gaya. ¹¹⁰

Ek aur jaga, Hazrat Abu Huraira ؓ se you'n riwayat hai ke Rasool Allah ﷺ ne farmaya: Jis shaqs ne kisi nujoomi ya kahin ke paas jaakar iski kahi hui baat ki tasdeeq ki, isne is deen ke sath kufr kiya, jo Muhammad ﷺ par utaara gaya. ¹¹¹ (ise zikar kiya hai aur Imam Haakim ne apni mustadrak main ise Bukhari aur Muslim ki shart par saheeh qarar diya hai aur Musnad Abi Ya'ala mein umdah sanad ke sath Hazrat Abdullah bin Masood se yehi riwayat mauqoof marwi hai)

Aur Hazrat Imran bin Hussain ؓ se marfu riwayat hai ke Rasool Allah ﷺ ne farmaya: Wo shaqs hamme se nahi jo faal niklaae, ya nikalwaae, kahaanat kare ya karaae, jadu kare ya karaae aur jo shaqs kisi kahin ke paas jakar iski kahi hui baato'n ki tasdeeq kare to isne is deen ka inkar kiya jo Muhammad ﷺ par nazil kiya gaya. ¹¹²

Aur yehi hadees Imam Tabrani ne *Al Mo'ojam al Ausat* mein Hazrat Ibne Abbas ؓ se riwayat ki hai, taaham isme مَنْ آتَى كَاهِنًا se aqhir tak ke alfaz nahi hain.

Imam Baghawi رحمه الله عليه ne kaha hai ke (*Al A'araaf*) wo hai jo chand baato'n se ma'amelaat ke ilm ka daawa kare aur inki raushni mein chori-shuda, ya gumshuda cheez ki jagah ki nishandahi kare waghaira.

Baaz Ahle Ilm ne kaha hai ke a'araaf kaahin hai aur kaahin wo hai jo mustaqbil mein hone waale umoor ke mutalliq khabar deta hai, baaz kehte hain ke kahin wo hai jo dil ki baat bataae.

Shaikh ul Islam Ibne Taimiyya farmate hain ke: A'araaf ek jaame lafz hai, jiska itlaaq kaahin, nujoomi, rumal aur is qism ke tamaam logo'n par hota hai, jo in tareeqho'n se baaz umoor waqeaat ki ittela de.

Hazrat Abdullah bin Abbas ؓ farmate hain: Jo log huroof abjad likh kar hisaab karte hain aur nujoom (sitaro'n) se rehnumai lete hain. Mere nazdek aisa karne walo'n ke liye Allah ke ha'n aqhirat mein koi hissa nahi hai.

Masaael

1. Quran par eman laana aur kaahin ki baat ki tasdeeq karna, ye dono'n bate'n ek dil mein jama nahi ho sakte'n.
2. Is me ye wazaahat o saraahat bhi hai ke kahin ki tasdeeq karna kufr hai.
3. Kahaanat karaane waale ka tazkirah maujood hai.
4. Faal nikalwaane waale ka zikar waarid hai.
5. Jadu karnaane waale ka zikar hai.
6. Aur huroof e Abjad likh kar hisaab karne waale ka tazkirah maujood hai. (in sab ka zikar is liye hai ke ye log kafir aur daaerah Islam se kharij hain)
7. Is mein kahin aur araaf ke mabain farq ki wazaahat bhi hai.

¹⁰⁹ Muslim

¹¹⁰ Abu Dawood

¹¹¹ Abu Dawood, Tirmizi, Nisai, Ibne Majja

¹¹² Isko Bazzar ne jayyad sanad ke sath riwayat kiya hais

Baab: 27 Jaadu Toney Ke Zariye Jaadu Ke Ilaaj Ki Mumaaneat

Hazrat Jabir ؓ se marwi hai ke Rasool Allah ﷺ ne nashrah (yaani jadu ke zariye jadu ke ilaaj) ke mutalliq dariyaft kiya gaya to Aap ﷺ ne farmaya: Ye shaitaani amal hai. ¹¹³ (sanad *Jaiyyad Jiddan*)

Imam Abu Dawood رحمه الله عليه kehte hain. Imam Ahmad رحمه الله عليه se nashrah ke mutalliq poocha gaya to inho'n ne farmaya ke: Hazrat Abdullah bin Masood ؓ in sab kaamo'n ko naa-pasand samajhte the.

Hazrat Qatadah رحمه الله عليه kehte hain ke maine Saeed bin Musaiyyib رحمه الله عليه se poocha agar kisi par jadu ho, ya koi aisa tona jiske sabab wo apni biwi ke qareeb naa aasakta ho to kya iska dafia karna, ya isko baatil karne ke liye nashrah yaani mantar istemaal karna durust hai? Inho'n ne jawab diya: Isme koi haraj nahi, kyou'nke isse jaadu karne waalo'n ka maqsad islah hi hai, nafamand aur mufeed shai ke istemal ki mumaneat nahi.

Hazrat Hasan Basri رحمه الله عليه se marwi hai wo kehte hain ke Jaadu ko Jaadugar hi utaar sakta hai.

Imam Ibne Qaiyyim رحمه الله عليه farmate hain ke: Saherzada se jaadu ko door karna nashrah kehlaata hai, iski 2 qisme'n hain:

1. Ye ke jaadu ko jaadu hi se door kiya jaae. Ye shaitaani amal hai aur najaaez hai is soorat mein jaadu door karne waala aur jispar jaadi hua ho, dono'n shaitan ka qurb haasil karne ke liye iske pasandeedah kaam karte hain aur iaise amaal bajaa laate hain ke shaitan khush hokar saherzadah se apna asar hataa leta hai. Hasan Basri ka qaul isi soorat par mahmool kiya jaaega.
2. Doosre qism ye hai ke dam, ta'aweez, adwiyaat aur jaaez o mubah o adi'iya ke sath jaadu ka ilaaj kiya jaae, ye jaaez hai.

Masaael

1. Jaadu ka ilaaj jaadu se karne ki mumaneat hai.
2. Haraam aur jaaez ilaaj mein aisa farq aur wazaahat hai, jisse ishkaal aur shubhaat door ho jaate hain.

¹¹³ Musnad Ahmad & Abu Dawood

Baab: 28 Bad-Fa'ali Aur Bad-Shagooni

Irshad Ilaahi hai:

Khabardaar! Inki Bad-shagooni (nahoosat) Allah Ke Haa'n (muqaddar) Hai, Lekin Inme Se Aksar Nahi Jaante. ¹¹⁴

أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

Nez Irshad e Rabbani hai:

Rasoolo'n Ne Kaha, Tumahri Nahoosat Tumhare Sath Hai, Kya (tum ye baate'n) Is Liye Karte Ho Ke Tumhe Naseehat Ki Gai Hai? Balke (haqeeqat ye hai ke) Tum Log Had Se Tajaawuz Kar Chuke Ho. ¹¹⁵

قَالُوا طَائِرُكُمْ مَعَكُمْ أَئِنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

Hazrat Abu Huraira رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Koi bimaari muta'adi nahi, bad-shagooni o bad-faali ki bhi kuch haqeeqat nahi. Naa ullu (ka bolna koi asar rakhta) hai aur naa maah e safar (manhoos hai). ¹¹⁶

Saheeh Muslim mein in alfaaz ka izaafa hai: Nichtar aur bhooto'n ka bhi koi wajood nahi. ¹¹⁷

Aur Hazrat Anas رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Koi bimaari muta'adi nahi, naa badh-shagooni o bad-faali ki kuch haqeeqat hai aur mujhe faal pasand hai. Sahaba Ikram رضوان الله عليهم أجمعين ne poocha: Faal kya hai? Aap ﷺ ne farmaya: Umdah aur behtareen baat. ¹¹⁸

Aur Hazrat Uqbah bin Amir رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ke paas bad-faali aur bad-shagooni ka tazkirah hua to Aap ﷺ ne farmaya: In sabse behtar to faal hai aur ye kisi musalman ko (iske maqsad se) baaz nahi rakh sakti. Chunache koi jab napasandeedah cheez dekhe to ye dua kare. Ya Allah tere siwa koi bhalaiya'n nahi laa sakta aur tere siwa koi bhalaiya'n nahi laa sakta aur tere siwa kai buraiyo'n ko door nahi kar sakta aur teri taufeeq ke baghair hame na bhalaai ki taaqat aur na buraai se baz rehne ki himmat hai. ¹¹⁹

Aur Hazrat Abdullah bin Masood رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Bad-faali shirk hai, bad-shagooni shirk hai aur hamme se koi aisa nahi jise (bataqaaza e bashariyat aisa wahem naa hota ho) magar Allah Ta'ala tawakkul ki wajah se is ko dafa'a kar deta hai. ¹²⁰ (Is hadees ko Imam Abu Dawood aur Tirmizi ne riwayat kiya hai. Imam Tirmizi ne ise Saheeh kaha aur Aqhri jumla ko Ibne Masood رضي الله عنه ka qaul qarar diya hai)

Aur Hazrat Abdullah bin Umro رضي الله عنه se marwi hai ke: Bad-faali ne jis shaqs ko iske kaam se rok diya, isne shirk kiya, Sahaba ne kaha: iska kaffarah kiya hai? Aap ﷺ ne farmaya: Iska kaffarah ye dua hai:

Ya Allah, teri bhalaai ke siwa koi bhalaai nahi aur tere shagoon ke siwa koi shagoon nahi aur tere siwa koi ma'abood nahi. ¹²¹

اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُكَ وَلَا طَيْرُكَ وَلَا إِلَهَ غَيْرُكَ

¹¹⁴ Surah Araaf: 131

¹¹⁵ Surah Yaseen: 19

¹¹⁶ Aqhrjaah

¹¹⁷ Logo'n ka ye aqeeda hai ke sitaare zameena ur ahle zameen par asar andaaz hote hain. Ise nichtar kehte

hain. Islam ne is aqeeda ki nafi ki hai. Lehaza sitaare kuch nahi kar sakte (mutarjim)

¹¹⁸ Bukhari o Muslim

¹¹⁹ Abu Dawood (sanad saheeh)

¹²⁰ Abu Dawood & Tirmizi

¹²¹ Musnad Ahmad

Aur Musnad Ahmad hi mein Hazrat Fazal bin Abbas ؓ se marwi hai ke: Bad-shagooni wo hai, jo tujhe kisi kaam mein lagaade ya rok de. ¹²²

Masaael

1. Is mein ayat **أَلَا إِنَّمَا طَائِرُكُمْ مَعَكُمْ** aur **قَالُوا طَائِرُكُمْ مَعَكُمْ** ke ma'ani par wazeh kiya gaya hai.
2. Is me amraaz ke muta'adi hone ki nafi hai.
3. Bad-faali ki bhi nafi hai.
4. Ullu ki awaaz se bad-faali lene ki nafi hai.
5. Maah e Safar ki nahoosat ke aqeede ki nafi hai.
6. Nek faal mana'a nahi, balke mustahab hai.
7. Isme faal ke mafhoom ki wazahat hai.
8. Agar naa chaate hue bad-faali ke wasaawis o khayalaat dil mein paida ho jaa'e'n to wo muzir nahi. Balke Allah Ta'ala par tawakkal aur etemaad ki wajah se khatam ho jaate hain.
9. Jis shaqs ke dil mein bad-faali ke waswasey paida ho jaa'e'n, wo inko door karne ke liye zer e bahes baab mein mazkoora dua padhe.
10. Is baat ki saraahat hai ke bad-faali shirk hai.
11. Mazmoom bad-faali ki tafseel mazkoor hai.

Baab: 29 Ilm e Nujom Ka Sharai Hukam

Imam Bukhari ne apni *Saheeh* mein hazrat Qatadah رحمته الله عليه ka ye qaul naqal kiya hai ke Allah Ta'ala ne in sitaro'n ko 3 cheezo'n (maqaasid) ke liye banaya hai: Asmaan ki zeenat ke liye, shayateen ko maarne aur bhagaane ke liye, Bahar o bar mein raah maloom karne ke liye, jo shaqs inke alaawa kuch aur samajhta hai isne ghalati ki aur (har bhalai se apna hissa barbad kar liya aur isne aise amar ka takalluf kiya, jiska ise koi ilm nahi. ¹²³

Hazrat Qataada رحمته الله عليه ne manaazil e qamar ka ilm haasil karne ko makruh aur naapasandeeda gardaana aur Ibne Oaina رحمته الله عليه ne bhi is ilm ke husool ki ijaazat nahi di. (ye dono'n riwayate'n harb ne bayan ki hain).

Imam Ahmad aur Ishaq ne is (manaazil e qamar ke) ilm ke husool ki ijaazat di hai.

Aur Abu Musa Ashari رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: 3 ashqaas Jannat mein daqhil nahi ho sake'nge.

1. ShArab noshi ka aadi
2. Qhata'a rahmi karne waala
3. Aur jaadu ko saccha maanne waala. ¹²⁴

Masaael

1. Sitaro'n ki taqhleeq ki hikmate'n.
2. In hikmato'n ke alaawa kuch aur samjahne waalo'n ki tardeed hai.
3. Manaazil e qamar hasil karne mein ahle ilm ke mabain iqhtelaf e raae maujood hai.
4. Jaadu ko batil samajhte hue bhi iski tasdeeq karne par waeed hai.

¹²³ Bukhari

¹²⁴ Musnad Ahmad & Saheeh Ibne Hibban

Baab: 30 Nachtar Yaani Taaro'n Ke Asar Se Barish Barasne Ka Aqeeda

Irshad e Ilaahi hai:

Aur Tum Apni Kamaai Ki Jagah Ye Banaate Ho Ke Ise
Jhutlaate Ho. ¹²⁵

وَجَعَلُونَ رِزْقَكُمْ أَتَّكُمْ تُكَذِّبُونَ

Aur Hazrat Abu Maalik Ash-ari ؓ kehte hain ke Rasool Allah ﷺ ne farmaya: Meri ummat mein jahaalat ke 4 kaam aise hain, jinhe'n wo nahi chhode'nge, hasb o nasab aur khandaani sharf o fazeelat par faqhar karna. Doosro'n ke nasab o khandaan mein aib aur naqs nikaalna aur ta'ana zani karna. Taaro'n ke asar se barish hone ka aqeeda rakhna aur noha yaani kisi ke marne par rona, peetna aur farmaya Noha karne waali agar marne se pehle tauba naa kare to qiyamat ke din ise gandhak ka kurta aur kharish (mein muhtela dene waali) zara'a pehna kar khada kiya jaaega. ¹²⁶

Aur ek jaga Hazrat Zaid bin Khalid Jahni ؓ se riwayat hai ke Rasool Allah ﷺ ne hudaibiyya ke maqam par ek aisi raat ko hame'n subha ki namaz padhai, jisme barish ho chuki thi, jab Aap ﷺ ne salam phera to logo'n ki taraf mutawajje hokar farmane lage: kya tum jaante ho ke Allah Ta'ala ne kya irshad farmaya hai? Sahaba ne kaha: Allah aur iska Rasool hi behtar jaante hain. Aap ﷺ ne farmaya: Allah Ta'ala ne farmaya hai ke mere bando'n mein kuch momin hue hain aur kuch kafir. Jisne kaha ham par Allah ke fazal aur iski rahmat se barish hui hai. Wo mujh par eman laaya aur jisne kaha ham par ye barish falaa'n nachtar yaani taaro'n ke asar se hui hai wo mera munkar hua aur taaro'n (ki taseer) par eman laaya.

Aur Hazrat Abdullah ibne Abbas ؓ se bhi isi tarha ki riwayat hai, isme ye hai ke baaz kehte hain falaa'n falaa'n nachtar (sitaara) sach (yaani mufeed) sabit hua hai to inki tardeed mein Allah Ta'ala ne ye ayat naazil farma de'n.

Mujhe Taaro'n Ki Manaazil Ki Qasam Hai, Agar Tum Samjho To Ye Badi Qism Hai Ke Beshak Ye Quran Buland Rutbe Waala Hai (Jo) Luh E Mahfooz Mein (Likha Hua) Hai. Ise Wohi Hath Lagaate Hain Jo Paak Hai. Ye Rabbul A'alameen Ki Taraf Se Nazil Kiya Gaya Hai To Phir Kya Tum Is Kalaam Se Be Etenaai Aur Be Murawwati Karte Ho Aur Apna Wazeefa Ye Banaate Ho Ke Tum Ise Jhutlaate Ho?. ¹²⁷

فَلَا أُفْسِمُ بِمَوَاقِعِ النُّجُومِ وَإِنَّهُ لَقَسَمٌ لِّوَعْلَمُونَ عَظِيمٍ إِنَّهُ
لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَّكْنُونٍ لَا يَمْسُهُ إِلَّا الْمُطَهَّرُونَ تَنْزِيلٌ
مِّن رَّبِّ الْعَالَمِينَ أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ وَجَعَلُونَ
رِزْقَكُمْ أَتَّكُمْ تُكَذِّبُونَ

Masaael

1. Surah Waqea ki ayat ki tafseer o tauzeeh (jisme Quran ko jhutlaane walo'n ka tazkirah hai)
2. In 4 umoor ka zikar jo jahiliyyat ki rusoom hain.
3. In 4 mein se baaz kufr hain.
4. Kuch kufr aise bhi hain, jinki wajah se insan daaera Islam se kharij nahi hota.
5. أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بَيٍّ وَكَافِرٌ ke nateeje mein baaz log kafir ho jaate hain.
6. Is maqam par eman ki haqeeqat par khoob ghaur karna chahiye.

¹²⁵ Surah Waqea: 82

¹²⁶ Muslim

¹²⁷ Surah Waqea: 75-82

7. Is maqam par kufr ki haqeeqat par bhi ghaur karna chahiye. (ke ma'amuli si baat kehne se insan momin ho jaata hai ya kafir)
8. Ye kehna ke falaa'n nachtar saheeh o sach (yaani mufeed) sabit hua. Is baat par ghaur karna chahiye (ke ye intehaai ghalat balke kufr hai)
9. تَذَرُونَ مَآذَا قَالَ رَبُّكُمْ se sabit hua ke talib e ilm ko bat zahen nasheen karaane ke liye istefhaami andaz iqhteyar karna jaaez hai.
10. Noha karne waaliyo'n ke azaab o waeed kai lm hua.

Baab: 31 Allah Ta'ala Ki Mohabbat Deen Ki Buniyad Hai

Irshad Ilaahi hai:

Kuch Log Aise Hain, Jo Doosro'n Ko Allah Ka Ham Sar Aur Shareek Tehraate Hain Aur Inse You'n Mohabbat Karte Hain, Jise Allah Se Honi Chahiye. ¹²⁸

وَمَنْ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

Nez Irshad e Rabbani hai:

(Aye Muhammad ﷺ) Aap ﷺ Keh De'n Ke Agar Tumhe Apne Maa'n Baap, Bete, Bhai, Biwiya'n, Azeez o Aqaarib Aur Maal Jo Tum Jama Kar Chuke Ho Aur Tijarat Jiske Maanind Padne Ka Tumhe Khadsha Rehta Hai Aur Tumhare Ghar Jo Tumhe Pasand Hain (Ye Cheeze'n Agar Tumhe'n) Allah Aur Iske Rasool ﷺ Aur Iske Raaste Mein Jihad Karne Se Ziyada Azeez Hain to Intezar Karo, Yaha'n Tak Ke Allah Ne Apna Hukum Le Aae Aur Allah Fasiqo'n Ko Hidayat Naseb Nahi Karta.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

129

Hazrat Anas ؓ se marwi hai ke Rasool Allah ﷺ ne farmaya: Tumme Se Koi Is Waqt Tak Momin Nahi Ho Sakta Jab Tak Ke Wo Mujhe Apni Aulad (maa'n) Baap Aur Tamaam Logo'n Se Ziyaada Mehboob Na Samjhe. ¹³⁰

Aur Hazrat Anas ؓ hi se riwayat karte hain ke Rasool Allah ﷺ ne farmaya: 3 Ausaaf aise hain jisme wo paae jaae'n, inki badaulat wo eman ki mithaas mehsoos karta:

1. Ye ke wo Allah aur iske Rasool ﷺ ko sabse ziyada mehboob samjhe
2. Kisi ne mahez Allah ke liye mohabbat kare.
3. Iske baad ke Allah Ta'ala ne ise kufr se bacha liya ho, wo ise you'n naa-pasand kare jise aag mein daala jaana ise naa-pasand hai. ¹³¹

Aur Hazra Abdullah bin Abbas ؓ farmate hain: Jo shaqs (kisi se sirf) Allah ke liye mohabbat rakhe, Allah ke liye boghz rakhe, Allah ke liye dosti aur Allah ke liye dushmani rakhe (to jaan lena chahiye ke) Allah Ta'ala ki wilaayat (dosti o mohabbat) inhi kaamo'n se haasil ho sakti hai aur koi bhi shaqs in umoor ke baghair eman ka zaaeqa aur mithaas nahi paa sakta agarche wo bahot namaze'n padhe aur bakasrat roze rakhe. Aam logo'n ki aapas mein mohabbat aur ta'alluqaat duniyawi umoor par istewaar hain. Ye cheez (Allah Ta'ala ke haa'n) apne karne walo'n ke liye kuch sood-mand sabit naa hogi.

Aur Hazrat Ibne Abbas ؓ ne

وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

(Ke Qiyamat Ke Roz Inke Saar Asbaab o Wasaael Khatam Ho Jaa'e'nge ¹³²)

¹²⁸ Surah Baqra: 165

¹²⁹ Surah Tauba: 24

¹³⁰ Bukhari & Muslim

¹³¹ Bukhari & Muslim

¹³² Surah Baqhra: 166

ki tafseer mein farmaya ke yaha'n asbaab o wasaael se murad *Dosti, Mohabbat aur Ta'alluqaat* hain. (is asar ko Abd bin Hameed, Ibne Jareer, Ibne Al Munzir, Ibne Abi Haatim aur haakim ne riwayat kiya hai aur haakim ne ise saheeh kaha)

Masaael

1. Surah Baqhra ki ayat ki tafseer (jisme mushriko'n ki ghairullah ke liye mohabbat ka tazkirah hai)
2. Surah Bara-at (Surah Tauba) ki ayat ki tafseer. (jisme Allah o Rasool ﷺ ke muqable mein deegar cheezo'n se mohabbat ka injam bayan hua hai)
3. Apni jaan, Ahl o Ayaal aur maal o manaal ke muqable mein sabse ziyada mohabbat Nabi ﷺ se honi chahiye.
4. Kisi soorat mein eman ki nafi ka matlab ye nahi ke wo shaqs daaera Islam se kharij hai.
5. Iman ki ek mithaas hai, taahma kabhi iska ehsas hota hai aur kabhi nahi hota.
6. 4 qalbi amaal aise hain, jinke baghair insan Allah ki wilayat hasil nahi kar sakta aur naa inke baghair eman ka zaaqa chakh sakta hai.
7. Sahaba Ikram ؓ ne waqaaat o haqaaeq ki raushni mein samajh liya tha ke aam logo'n ke talluqat aur mel jol mahez duniya ki khatir hain.
8. Is baab mein وَقَطَّعَتْ يَوْمَ الْأَسْبَابِ ki tafseer par bhi raushni daali gai hai.
9. Baaz mushrik bhi aise hote hain jo Allah Ta'ala se be inteha mohabbat karte hain.
10. Ayat e Mubaaraka mein mazkoor 8 ashiya jis shaqs ko apne deen se ziyada piyari ho'n, iske liye saqht waeed hai.
11. Kisi ka apne baatil ma'abud se Allah Ta'ala ki mohabbat ke baraabar mohabbat rakhna, Shirk e Akbar hai.

Baab: 32 Allah Ta'ala Ka Khauf o Dar

Irshad Ilaahi hai:

Ye Shaitan Hai Jo Apne Dosto'n Se Daraata Hai, So Tum Inse Naa Daro Aur Agar Tum Eman Rakhte Ho To Sirf Mujhse Daro. ¹³³

إِنَّمَا دَلَّكُمْ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنْتُمْ مُؤْمِنِينَ

Nez Irshad e Rabbani hai:

Allah Ta'ala Ki Masaajid Ko Tu Wohi Log Abaad Karte Hain, Jo Allah Aur Roz e Aqhirat Par Eman Laate Hain, Namaz Qaem Karte Aur Zakat Adaa Karte Hain Aur Iske Siwa Kisi Se Nahi Darte. Ummeed Hai Ke Aise Log Hi Hidayat Walo'n Mein Se Ho'nge. ¹³⁴

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

Nez Irshad e Aali hai:

Aur Baz Log Aise Bhi Hain, Jo Kehte Hain Ke Ham Allah Par Eman Laae, Magar Jab Inko Allah Ki Raah Mein Eza Paho'nchti Hai To Logo'n Ki Eza Ko (You'n) Samajhte Hain, Jaisa Ke Allah Ta'ala Ka Azaab Hai. ¹³⁵

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةً النَّاسِ كَعَذَابِ اللَّهِ

Aur Hazrat Abu Saeed Khudri رضي الله عنه se marfua'an riwayat hai ke Rasool Allah ﷺ ne farmaya: Ye eman o yaqeen ki kamzori hai ke to Allah ko naraaz karke logo'n ko khush kare aur Allah ke diye hue rizq par logo'n ki tareef kare aur Allah naa de to logo'n ki mazammat kare. Be-shak Allah ke rizq ko naa kisi hares ka hirs khee'nch sakta hai aur naa kisi naa-pasand karne waale ki naa-pasandeedgi ise rok sakti hai. ¹³⁶

Aur Hazrat e Ayesha رضي الله عنها se marwi hai ke Rasool Allah ﷺ ne farmaya: Jo shaqs logo'n ko naraaz karke Allah Ta'ala ko raazi rakhe, Allah Ta'ala is par raazi ho jaata hai aur logo'n ko bhi isse raazi rakhta hai aur jo shaqs Allah Ta'ala ko naraaz karke logo'n ki razaa ka taalib ho, Allah Ta'ala isse naraaz ho jaata hai aur logo'n ko bhi isse naraaz kar deta hai. ¹³⁷

Masaael

1. Surah Aal Imran ki ayat ki tafseer (Jisme Allah Ta'ala hi se darne ki targheeb hai)
2. Surah Bara-at ki ayat ki tafseer. (Jisme Allah Ta'ala ki masaajid abaad karne waalo'n ki sifaat zikar ki gai hain)
3. Surah Ankaboot ki ayat ki tafseer. (Jisme Allah Ta'ala par kamzor eman walo'n ka tazkirah hua)
4. Eman kabhi qawi aur kabhi kamzor hota rehta hai.
5. Eman ki kamzori ki 3 alamaat hain.
6. Sirf Allah Ta'ala se darna, faraaez deen mein se ek fareeza hai.
7. Sirf Allah Ta'ala se darna, faraaez e deen mein se ek fareeza hai.
8. Sirf Allah Ta'ala ka khauf, dar aur khashiyat rakhne waale ki fazeelat aur sawab wazeh hue.
9. Aur jo shaqs sirf Allah Ta'ala se naa darne balke iske alaawa ghair se bhi darey iski saza ka bayan hua hai.

¹³³ Surah Al Imran: 17

¹³⁴ Surah Tauba: 18

¹³⁵ Surah Ankaboot: 10

¹³⁶ Heelatul Aulia aur Sunan Baheqi

¹³⁷ Saheeh Ibne Hibban

Baab: 33 Sirf Allah Ta'ala par Tawakkal Karna Chahiye

Allah zul jalaal ka farman hai:

Agar Tum Saahib e Eman Ho To Sirf Allah Hi Par
Tawakkal Karo. ¹³⁸

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ

Nez irshad e Ilahi hai:

Saheeh Mano'n Mein Ahle Eman To Wo Hain Jinke Dil
Allah Ta'ala Ke Zikar Se Laraz Jaate Hain Aur Jab In
Par Allah T'ala Ki Ayaat Tilaawat Ki Jaati Hain, to Inke
Mean Mein Izaafa Ho Jaata Hai Aur Wo Apne Rab Par
Tawakkal Karte Hain. ¹³⁹

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ
عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Ek aur jagah Allah Rabbul Izzat ne farmaya:

Aye Nabi ﷺ Aap ﷺ Aur Aap ﷺ Ke Pairukaar Ahle
Eman Ko Bas Allah Kaafi Hai. ¹⁴⁰

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

Aur Irshad e Aali Hai:

Aur Jo Koi Allah Ta'ala Par Tawakkal Karega To Allah
Ta'ala Ise Kaafi Hoga. ¹⁴¹

مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

Hazrat Ibne Abbas رضي الله عنه kehte hain ke Hazrat Ibrahim عليه السلام ko jab aag mein daala gaya to inho'n ne kaha: Ke
Hame'n Allah Ta'ala Kaafi Hai Aur Wo Behtar Karsaaz Hai. Aur isi tarha jab logo'n ne Rasool Allah ﷺ se ye kaha
ke: Be-shak (Kaafir) Logo'n Ne Tumhare (Muqable Ke) Liye (Lashkar) Jama Kar Liya Hai. Inse daro to inka eman
aur ziyada ho gaya aur kehne lage: Hame'n Allah Ta'ala Kaafi Hai Aur Wo Behtar Karsaaz Hai.

Masaael

1. Allah Ta'ala par tawakkal aur bharosa karna deeni fareeza hai.
2. Aur ye eman ki sharto'n mein se hai.
3. Surah Anfaal ki ayat ki tafseer o tauzeeh (jisme Ahle Eman ki sifaat ka zikar hai)
4. Mutallega tafseer, ayat ka aqhri kalima وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ hai.
5. Surah Allah Ta'ala Talaq ki ayat ki tafseer. (Jisme hai ke Allah Ta'ala par tawakkal karne waalo'n ke liye Allah Ta'ala hi kaafi hai)
6. Isse Kalma حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ki azmat o fazeelat ka bhi pataa chalta hai ke Allah ke 2 khaleelo'n Hazrat Ibrahim عليه السلام aur Hazrat Muhammad ﷺ ne shadeed mushkil aur pareshani ke waqt ye kalma padha tha.

¹³⁸ Surah Maeda: 23

¹³⁹ Surah Anfal: 2

¹⁴⁰ Surah Anfal: 64

¹⁴¹ Surah Talaq: 3

Baab: 34 AT Ki Tadbeer Se Be Khauf Nahi Hona Chahiye

Irshad Ilaahi hai:

Kya Ye Log Allah Ta'ala Ki Tadbeer Se Be-khauf Hain.
Allah Ta'ala Ki Tadbeer Se Wohi Log Be-Khauf Hote
Hain Jo Khasaara Uthaane Waale Ho'n. ¹⁴²

أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

Nez Irshad hai:

Aur Gumrah Log Hi Allah Ta'ala Ki Rahmat Se Mayoos
Hote Hain. ¹⁴³

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ

Hazrat Ibne Abbas رضي الله عنه se marwi hai ke Rasool Allah ﷺ se kabeerah gunaho'n ki baabat dariyaft kiya gaya (ke wo kaun kaun se hain?) To Aap ﷺ ne farmaya: Allah Ta'ala ke sath shirk karna, Allah Ta'ala ki Rahman se mayoos hona aur Allah Ta'ala ki tadbeer aur giraft se be-khauf hona.

Aur Hazrat Abdullah bin Masood رضي الله عنه ne kaha: Sabse badey gunah ye hain: Allah Ta'ala ke sath shirk karna, Allah Ta'ala ki tadbeer se be-khauf hona aur Allah Ta'ala ki rahmat aur fazal se mayoos hona. ¹⁴⁴

Masaael

1. Surah Araaf ki ayat ki tafseer (Jisme Allah Ta'ala ki tadbeer se be-khauf hone waalo'n ka tazkirah hai)
2. Surah Al Hijr ki ayat ki tafseer (Jisme hai ke gumrah log Allah Ta'ala ki rahmat se door hain)
3. Allah Ta'ala ki tadbeer se be-khauf rehne par shadeed waeed warid hai.
4. Allah Ta'ala ki rahmat se mayoos hone par bhi shadeed waeed waarid hai.

¹⁴² Surah Araaf: 98

¹⁴³ Surah Hijr: 56

¹⁴⁴ Musannaf Abdur Razzaq

Baab: 35 Allah Ta'ala Ki Taqdeer Par Sabar Karna Eman Billah Ka Hissa Hai:

Aur Jo Koi Allah Ta'ala Par Eman Laata Hai, Allah Ta'ala Iske Dil Ko Hidaayat Baqashta Hai Aur Allah Ta'ala Har Cheez Se Baa-Khabar Hai.¹⁴⁵

وَمَنْ يُؤْمِنِ بِاللَّهِ مَحْدٍ قَلْبُهُ ۖ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Hazrat Alqama رحمه الله عليه farmate hain: Isse muraad aisa shaqs hai jise koi takleef paho'nche to wo samjhe ke ye Allah Ta'ala ki taraf se hai, chunacha wo is par raazi ho aur dil se ise tasleem kare. Aur Hazrat Abu Huraira رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: logo'n mein 2 baate'n kufr ki hain: (logo'n ke) nasabo'n par ta'an karna aur faut shuda par noha karna.¹⁴⁶

Aur ek aur maqam par Hazrat Abdullah bin Masood رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Jo shaqs (sadme ke waqt) cehre par 2 hatad maare, gireban phaade aur jahalat ke bol bole, wo hamme se nahi.¹⁴⁷

Aur Hazrat Anas رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Jab Allah Ta'ala apne (kisi) bande se khair khuwahi karna cahe to ise iske gunaho'n ki saza isi duniya mein jald de deta hai aur jab Allah Ta'ala apne (kisi) bandey se buraai ka iraada kare to isse iske gunah ki saza ko rok leta hai, yaha'n tak ke qiyamat ko iska poora poora hisaab lega.¹⁴⁸

Aur Nabi ﷺ ne mazeed farmaya: Badi azmaaesh mein badaa badla hota hai aur Allah Ta'ala jab kisi qaum se mohabbat karta hai to inhe'n azmaata hai. Jo shaqs (is azmaesh par) raazi ho, Allah Ta'ala isse raazi ho jaata hai aur jo shaqs (is azmaesh par) na-khush ho. Allah Ta'ala isse na-khush aur naraaz ho jaata hai.¹⁴⁹

Masaael

1. Surah Taghaboon ki ayat ki tafseer (jisme hai ke Allah Ta'ala momin ke dilko hidayat baqashta hai)
2. Allah Ta'ala ke faislo'n yaani taqdeer par sabar karna bhi eman billah ka hissa hai.
3. Kisi ke nasab par ta'an karna (kufriya kaam hai)
4. (Sadma ke waqt) cehre par 2 hatad maarne, girebaan phaadne aur jahalat ke bol bolne waale shaqs ke bare mein saqht waeed warid hai.
5. Is baat ki alaamat ki Allah Ta'ala apne bande ke sath bhalaai chhahta hai.
6. Aur jisko azaab o saza dena chaahe, iski alaamat o pehchaan batai gai hai.
7. Jis bande se Allah Ta'ala ko mohabbat ho iski nishani.
8. Allah Ta'ala ke faislo'n yaani taqdeer par naa-khushi ka izhaar karna haram hai.
9. Azmaesho'n par raazi hone ka ajar o sawab bahot ziyada hai.

¹⁴⁵ Surah Taghabun: 11

¹⁴⁶ Muslim

¹⁴⁷ Bukhari & Muslim

¹⁴⁸ Tirmizi (Hasan) & Al Haakim & At Tabraani

¹⁴⁹ Tirmizi

Baab: 36 Riyaakari Ek Qabil Mazammat Buraai

Irshad e Ilaahi hai:

(Aye Muhammad ﷺ) Ke Deejiye Ke Main Tum Tum
Jaisa Ek Insan Hu'n (al batta) Meri Taraf Ye Wahi Ki
Jaati Hai Ke Tumahra Ma'abood Ek Hi Hai, Pas Jo Koi
Apne Rab Ki Mulaqat Ka Ummeedwar Ho, Ise chahiye
Ke Wo Nek Amaal Kare Aur Apne Rabki Bandagi Mein
Kisi Ko Shareek Naa Kare. ¹⁵⁰

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُمُ إِلَهٌ وَاحِدٌ فَمَن كَانَ
يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Aur Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya ke Allah Ta'ala irshad farmate hain: Main
tamam shuraka se badh kar shirk se mushtaghna ho'n. Jo shaqs koi aisa amal kare, jisme wo mere sath mere
ghair ko bhi shareek kare to main ise aur iske shirk ko chhod deta ho'n. ¹⁵¹

Aur Hazrat Abu Saeed Khudri ؓ se marwi hai ke Rasool Allah ﷺ ne irshad farmaya: Kay main tumhe wo cheez
naa bataou'n, jiska khauf mujhe tum par maseeh dajjal se bhi ziyada hai? Sahaba Ikram رضوان الله عليهم أجمعين ne
arz kiya kyou'n nahi aye Allah ke Rasool ﷺ (Zaroor batlaaiye) Aap ﷺ ne farmaya: Shirk khafi (wo is tarha ke)
koi shaqs namaz ke liye khada ho aur apni namaz ko mahez is liye acchi padhe ke falaa'n shaqs ise dekh raha
hai. ¹⁵²

Masaael

1. Surah Kahaf ki ayat 110 ki tafseer (jisme hai ke Allah Ta'ala se mulaqaat ke liye acche amal ka hona aur shirk se ijtenaab zaroori hai.
2. Amal e saaleh mein ghairullah ka mamuli saa bhi daqhal ho jaae to wo mardood aur zaae ho jaata hai.
3. Kisi amal mein agar ghairullah ko shareek kiya jaae to iske zaae hone ka buniyadi sabab ye hai ke Allah Ta'ala isse bilkul mushtaghna hai.
4. Is amal ke zaae hone ke asbab mein se ek sabab ye hai ke Allah Ta'ala apne sath shareek kie jaane waale tamaam shuraka se Afzal o aala hai.
5. Aap ﷺ ko Sahaba رضوان الله عليهم أجمعين ke bare mein riyakari ka khadsha tha.
6. Aap ﷺ ne riya ki tareef ye farmai ke koi admi namaz jaise amal ko Allah Ta'ala ke liye adaa karte hue umda taur par is liye adaa kare ke koi ise dekh raha hai.

¹⁵⁰ Surah Kahaf: 110

¹⁵¹ Muslim

¹⁵² Musnad Ahmad

Baab: 37 Insan Ka Apne Amal Se Duniya Chhahna Ek Qism Ka Shirk Hai

Irshad e Ilaahi hai:

Jo Log Is Duniya Ki Zindagi Aur Iski Khushnumaai Ke Taalib Hain, Inke Amaal Ka Saara Badla Ham Inhe Duniya Mein Hi De Dete Hain Aur Isme Inke Sath Koi Kami Nahi Ki Jaati, Inke Liye Aqhirat Mein Aag Ke Siwa Aur Kuch Nahi Hai. Inho'n Ne Is Duniya Mein Jo Kuch Kiya Wo Sab Zaa-e Hai Aur Jo Kuch Karte Rahe Sab Barbaad Hai. ¹⁵³

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّتْهَا تُؤْفَ إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا وَهُمْ فِيهَا لَا يُنْجَسُونَ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ

Hazrat Abu Huraira رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: Rupiyeh, Paisa (Dirham o Dinaar) ka banda halaak ho aur chaadar kambal ka banda tabaah ho. Agar ise ye cheeze'n mil jaa'e'n to khush aur naa mile'n to naa-khush aur naraaz ho jaata hai. Ye barbad aur sar-nagu'n ho. Agar ise kaa'nta chubhe to nikalaa naa jaa sake aur is bande ke liye khushkhabri hai jo Allah Ta'ala ki raah mein apne ghode ki lagaam thaame hue hai. Iska sar (baal) paraaganda aur paou'n gard-alood hain. Agar isey pehra par lagaaya jaata hai to wo pehra deta haia ur agar ise fauj ke peeche rakha jaata hai to wo peeche hi rehta hai, agar ijaazat maa'nge to ijaazat naa mile aur agar wo (kisi ki) sifaarish kare to iski sifarish na maani jaae. ¹⁵⁴

Masaael

1. Isnan ka aqhirat ke amal se duniya talab karna (mazmoom hai)
2. Surah Hud ki ayat 15-16 ki tafseer (jisme taalib e duniya ki mazammat bayan hui hai).
3. (Duniya ke harees) musalman ko Dirham, Dinaar aur Kapdo'n ka banda kaha gaya hai.
4. Dinaar o Dirham, chaadar aur kapde ke bande (taalib) ki tafseer you'n ki gai hai ke agar iski arzu पूरी ho jaae to khush warna naa-khush.
5. Is hadees ke lafz تَعَسَ وَانْتَكَسَ ki tashreeh aur wazaahat hai.
6. Aur is mein hadees ke lafz وَإِذَا شَيْئَكَ فَلَا انْتَفَشَ ki bhi tashreeh aur wazaahat hai.
7. Hadees mein mazkoor sifaat ke haamil mujahid ki tareef.

¹⁵³ Surah Hud: 15-16

¹⁵⁴ Bukhari

Baab: 38 Allah Ta'ala Ki Halaal Karda Cheez Ko Haraam, Ya Haraam Karda Cheez Ko Halaal Karne Mein Ulama o Umara Ki Ataa-at Inko Rab Ka Darja Dena Hai

Hazrat Ibne Abbas رضي الله عنه ne farmaya: (Tumhara yehi haal raha to) qareeb hai ke tum par asmaan se patthar barse'n, main tumhe Rasool Allah ﷺ ka farman sunaata hu'n aur tum (iske madde muqaabil) Abu Bakar رضي الله عنه aur Umar رضي الله عنه ki baat karte ho.

Imam Ahmad bin Hambal رحمته الله عليه ne farmaya: Mujhe in logo'n par ta'ajjub hai jo hadees ki sanad aur iske saheeh hone ka ilm ho jaane ke baad bhi Sufiyan Soori رحمته الله عليه ki raae par amal karte hain. Allah Ta'ala farmate hain:

Rasool ﷺ Ke Hukam Ki Muqhalifat Karne Waalo'n Ko
Darna chahiye Ke In par Koi Fitna Ya Saqht Azaab Naa
Aapadey. ¹⁵⁵

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ
عَذَابٌ أَلِيمٌ

Jaante ho *Fitna* kya hai? Isse muraad *Shirk* hai. Ho sakta hai ke jo insan Rasool Allah ﷺ ki kisi baat ko chhod de to iske dil mein kajee ajaae aur wo halaak ho jaae.

Hazrat Adi bin Haatim رضي الله عنه ne Nabi ﷺ ko ye ayat tilawat karte hue suna:

Inho'n Ne Apne Ulama, Buzrugo'n Aur Maseeh Ibne
Mariyam Ko Allah Ta'ala Ke Siwa Rab Banaaa Liya,
Halaan'ke Inhe Ye Hukam Diya Gaya Tha Ke Ek Allah
Ke Siwa Kisi Ki Ibaadat Naa Kare'n Iske Siwa Koi
Ma'abood Nahi, Wo Inke Shareek Tehraane Se Paak
Hai. ¹⁵⁶

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ
مَرْيَمَ وَمَا أُمُّرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ
عَمَّا يُشْرِكُونَ

(Hazrat Adi bin Haatim رضي الله عنه kehte hain) maine Aap ﷺ se kaha ham in ulama aur buzrugo'n ki ibaadat to nahi karte the. Aap ﷺ ne farmaya: kya aisa nahi tha ke tum Allah Ta'ala ki halaal karda cheezo'n ko inke kehne par haraam aur Allah Ta'ala ki haraam karda cheezo'n ko inke kehne par halaal samajhte the? Maine kaha: Haa'n. Aap ﷺ ne farmaya: Yehi inki ibaadat hai. ¹⁵⁷

Masaael

1. Surah Nur ki ayat 63 ki tafseer. (Jisme Rasool Allah ﷺ ke hukam ki nafarmani se daraaya gaya hai)
2. Surah Baraa-at ki ayat 31 ki tafseer. (Jisme ulama aur buzrugo'n ko Rab banane waalo'n ka tazkirah hai)
3. Ibaadat ke is maani o mafhoom ka bayan jiska Hazrat Adi رضي الله عنه ne inkar kiya tha (yaani isme is baat par tambeeh hai ke ibaadat ka mafhoom sirf wo nahi jo Adi رضي الله عنه se samjha aur ulama aur buzrugo'n ki ibaadat ka inkar kiya, balke ibaadat ka maani isse wasee hai.
4. (isse maloom hua ke Rasool Allah ﷺ ke bil-muqabil kisi ko bhi pesh nahi kiya jaa sakta. Khuwah iska maqam kitna hi buland aur arfa'a kyou'n naa ho, jaisa ke) Hazrat Abbas(rz) ne Hazrat Abu Bakar رضي الله عنه aur Hazrat Umar رضي الله عنه aur Imam Ahmad رحمته الله عليه ne Sufiyan Soori رحمته الله عليه ke naam pesh karne par inkar kiya.
5. Isme is baat par bhi tambeeh hai ke ab halaat is had tak tabdeel ho chuke hain ke aksar awwam ke nazdeek buzrugo'n ki ibaadat hi afzal tareen amal ki haisiyat iqhteyar kar gai hai aur ise wilaayat kaha jaata hai. Isi tarha ilm o fiqha ke naam par ahle ilm ki bhi ibaadat hoti hai. Phir is qadar halaat badle ke Allah Ta'ala ke siwa inki bhi parastish hone lagi, jo saaleh naa the aur doosre lafzo'n mein you'n kahe'n ke inki bhi ibaadat hone lagi jo *Ashaab e Ilm* nahi, balke *Jaahil e Mutlaq* hain.

¹⁵⁵ Surah Nur: 63

¹⁵⁶ Surah Tauba: 31

¹⁵⁷ Musnad Ahmad & Sunan Tirmizi

Baab: 39 Eman Ka Daawa Karne Waalo'n Mein Se Baaz Ki Haqeeqat

Irshad e Ilaahi hai:

Kya Aap ﷺ Ne In Logo'n Ko Nahi Dekha Jo Daawa To Karte Hain Ke Jo (Kitab) Aap ﷺ Par Naazil Hui Aur Jo (Kitabe'n) Aap ﷺ Se Pehle Naazil Huee'n. In Sab Par Eman Rakhte Hain (Magar) Chhahte Hain Ke Apna Muqaddama Taghoot Ke Paas Le Jaakar Faisla Karaae'n. Halaan'ke Inhe Is Taghoot Ke Sath Kufr Karne Ka Hukam Diya Gaya Tha Aur Shaitaan Inhe Bhatkaa Kar Raah e Raast Se Bahot Door Le Jaana Chhahta Hai. ¹⁵⁸

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

Nez Irshad e Rabbani hai:

Aur Jab Inse Kaha Jaata Hai Ke Aao Is Cheez Ki Taraf Jo Allah Ta'ala Ne Naazil Ki Hai Aur Aao Rasool Allah ﷺ Ki Taraf To Aap ﷺ Dekhe'nge Ke Munafiq Aap ﷺ Se Eraaz Kare'nge Aur Ruk Jaa'e'nge Aur Phir (Inka) Kya Haal Hota Hai Ke Jab Inke Apne Amaal Ke Sabab In Par Koi Museebat Aa Padey To Aap ﷺ Ki Khidmat Mein Qasme'n Uthaate Aate Hain Aur Kehte Hain Ke Hamne To Sirf Acchai Aur Sulah Karaane Ka Iraada Kiya tha. ¹⁵⁹

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنَّ أَرْضَنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا

Nez Irshad e Aali hai:

Aur Jab Inhe Kaha Jaata Hai Ke Zameen Mein Fasaad Barpa Naa Karo To Kehte Hain Ham To Sirf Islaah Karte Hain. ¹⁶⁰

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

Aur mazeed ek maqam par irshad farmaya:

Aur Zameen Mein Islah Ke Baad Fasaad Naa Karo Aur Khauf Aur Tama'a Ke Sath Is (Allah) Ko Pukaaro, Yaqeenan Allah Ta'ala Ki Rahman Neki Karne Waalo'n Ke Qareeb Hi Hai. ¹⁶¹

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

Nez Allah Ta'ala ne farmaya:

(Ye Log Agar Allah Ta'ala Ke Qanun Ko Nahi Mante) To Kya Phir Ye Jahiliyyat Ka Faisla Chhahte Hain? Aur Jo

أَفَحُكْمَ الْجَاهِلِيَّةِ يَنْعُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ

¹⁵⁸ Surah Nisa: 60

¹⁵⁹ Surah Nisa: 61-62

¹⁶⁰ Surah Baqrah: 11

¹⁶¹ Surah Araaf: 56

Hazrat Abdullah bin Umro رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Tumme se koi shaqs is waqt tak (kaamil) emandaar nahi ho sakta, jab tak ke iski tamaam tar khuwahishaat is shariat ke taabbe naa ho jaa'e'n jiske sath main maboos kiya gaya hoo'n. ¹⁶³ (Imam Nawawi رحمته الله عليه kehte hain ke ye hadees Saheeh hai aur ise hamne Kitab ul Haj mein saheeh sanad se riwayat kiya hai)

Sha'abi رحمته الله عليه kehte hain ke ek munaafiq aur ek yahoodi ke darmiyan koi jhagda ho gaya, yahoodi jaanta tha ke Muhammad ﷺ rishwat nahi lete, is liye isne kaha ke ham ye maamla Muhammad ﷺ ki khidmat mein pehs karte hain. Lekin munafiq ne kaha ke ham ye maamla yahood ke paas le chalte hain. Wo jaanta tha ke yahoodi rishwat lete hain. Aqhir kaar dono'n is baat par raazi ho gae ke Banu Jahniya ke ek kaahin se faisla kara liya jaae to darj e zail aayat utar padi: ¹⁶⁴.....لَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ

Baaz ahle ilm ne bayan kiya hai ke: Ye ayat in 2 aadmiyo'n ke bare mein nazil hui jinka aapas mein ihtelaf ho gaya tha. To inme se ek ne kaha ke Muhammad ﷺ ke paas ye maamla pesh karte hain. Doosre ne kaha nahi, ye maamla Ka'ab bin Ashraf ke paas le chalte hain. Chunache (wo Aap ﷺ se faisla karaane ke baad) Hazrat Umar رضي الله عنه ke paas aagae. To ek ne saara waqea bayan kar diya. Hazrat Umar رضي الله عنه ne doosre se poocha kya ye theek keh raha hai? Iske ne kaha: Jee haa'n. Chunache Hazrat Umar رضي الله عنه ne talwar se iska kaam tamaam kar diya. ¹⁶⁵

Masaael

1. Surah Nisa ki ayat 60 ki tafseer aur taghoot ke maani ki wazaahat hai.
2. Surah Baqra ki ayat 11 ki tafseer (jisme hai ke fasad karne waale apne aap ko salaah kaar kehte hain)
3. Surah Araaf ki ayat 56 ki tafseer (jisme zameen mein fasad karne se roka gaya hai)
4. Surah Maaeda ki ayat 50 ki tafseer (jisme hai ke Allah Ta'ala se behtar faisla karne waala koi nahi)
5. Pehli ayat ki tafseer mein Imam Sha'abi رحمته الله عليه ke qaul ki wazaahat hai.
6. Sacche aur jhoote eman ki tafseer hai.
7. Hazrat Umar رضي الله عنه ka munafiq ke sath sulook waala waqea bayan hua hai.
8. Isse ye bhi malum hua hai ke kisi shqas ko is waqt tak eman haasil nahi ho sakta, jab ke iski tamaam tar khuwahishaat Rasool Allah ﷺ ki shariat ki taabe naa ho jaa'e'n.

¹⁶² Surah Maaeda: 50

¹⁶³ Kitab ul Haj by Imam Nawawi

¹⁶⁴ Surah Nisa: 60

¹⁶⁵ XXXXXXXX

Baab: 40 Allah Ta'ala Ke Asmaa o Sifaat

Irshad e Ilaahi hai:

Aur Ye Log Rahman Ko Nahi Maante, Aap ﷺ (inse) Keh
De'n Ke Wohi (Rahman) Mera Rab hai Iske Siwa Koi
Ma'abood Nahi. Mera Isi Par Bharosa Hai Aur Wohi
Meri Panahgaah Hai. ¹⁶⁶

وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ ۚ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ
وَالْيَهُ مَتَابِ

Hazrat Ali ؓ ka qaul hai ke: Logo'n ko wohi bate'n bataao. Jinhe'n wo pehchaan sake'n. (Jo bate'n inke fahem o shaoor se baala ho'n wo sunkar) kya tum chhahte ho ke Allah Ta'ala aur iske Rasool ﷺ ko jhutlaaya. ¹⁶⁷

Imam A. Razaq ne Ma'ammār ibne Taoos aur phir iske baap Taoos ke tareeq se bayan kiya hai ke Hazrat Ibne Abbas ؓ ne ek shaqs ko dekha jise sifaat e ilaahi ke bare mein ek hadees sun kar you'n kapkapi aagai ke goya ise ye hadees acchi nahi lagi (aur inkar kar diya) to ye manzar dekh kar Ibne Abbas ؓ ne kaha: In logo'n ka dar ajeeb hai ke Allah Ta'ala ki mohkam ayaat sunkar in par raqqat taari ho jaati hai aur mutashaaba ayaat sunkar (aur naa maan kar) halaak hote hain. ¹⁶⁸

Aur jab Quraish ne Aap ﷺ se Rahman ka zikar suna to inho'n ne iska inkar kiya to Allah Ta'ala ne inke baare mein ye ayat naazil farmai:

Aur Wo Rahman Ka Inkār Karte Hain. ¹⁶⁹

وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ

Masaael

1. Allah Ta'ala ke kisi naam ya kisi sifat ke inkar se eman bilkul chala jaata hai.
2. Surah Ra'ad ki ayat 30 ki tafseer. (jisme Allah Ta'ala ki sifat Rahman ka tazkirah hai)
3. Jis baat ko saame'e samajhne ki salaahiyyat naa rakhta ho, ise chhod dena chahiye.
4. Is illat ka tazkirah jisse Allah Ta'ala aur iske Rasool Allah ﷺ ki takzeeb hoti hai, agarche inkar karne waale ka irada takzeeb naa hi ho.
5. Isse Ibne Abbas ؓ ka ye qaul bhi malum hua ke jis shaqs ne Allah Ta'ala ke asmaa ya sifaat mein se kisi ek ka bhi inkar kiya, wo iske ba'as e halaakat se do-chaar hua.

¹⁶⁶ Surah Ra'ad: 30

¹⁶⁷ Bukhari

¹⁶⁸ Musnad Abdur Razzaq

¹⁶⁹ Surah Raad: 30

Baab: 41 Allah Ta'ala Ki Ne'emato'n Ka Inkar Kufr Hai

Irshad e Ilaahi hai:

Ye Log Allah Ta'ala Ki Nemato'n Ko Pehchaante Hue
Bhi Inkar Karte Hain Aur In Mein Se Aksar Aise Hain Jo
(Allah Ta'ala Ki Nemato'n Ke) Nashukre Hain. ¹⁷⁰

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ

Is ayat ki tafseer mein Mujahid رحمه الله عليه farmate hain: Insan ka you'n kehna ke ye maal to mujhe abaa o ajdaad ki taraf se wirsaa mein mila hai. Allah Ta'ala ki nemat ka inkar hai.

Aun bin Abdullah kehte hain: Logo'n ka ye kehna ke agar fala'n naa hota to you'n ho jaata, Allah Ta'ala ki nemat ka inkar hai.

Ibne Qutaiba kehte hain: Logo'n ka ye kehna ke: Ye cheez hamare ma'abudo'n ki sifarish se mili hai, bhi is ayat mein daqhil hai.

Shaikh ul Islam Abul Abbas ibne Taimiyya رحمه الله عليه ne Zaid bin Khalid Jahni رحمه الله عليه ki is hadees: Allah Ta'ala ne farmaya: aaj subha mere bando'n mein se kuch to mujh par eman laane waale aur kuch kufr karne waale hain. (ye hadees pehle guzar chuki hai) ke baad you'n farmaya: Kitab o Sunnat mein ye baat ba-kasrat waarid hai. Allah Ta'ala in logo'n ki mazammat farmate hain, jo Allah Ta'ala ke inaam aur rahmat ko kisi ghair ki taraf nisbat karte hain aur Allah Ta'ala ke sath shareek tehraate hain.

Is baat ki wazaahat ke liye baaz aslaaf ne ye misaal zikar ki hai: baaz log keh dete hain ke hawa bahot hi khoob thi, mallah maahir aur tajurba kaar tha, waghaira aqwal, jo bahot se log kehte rehte hain.

Masaael

1. Allah Ta'ala ki nemato'n ki pehchan aur inkar ki wazaahat hai.
2. Is baat ka ilm ke Allah Ta'ala ki nemato'n ke inkar ki ye surate'n logo'n ki zubaan par marooj hain.
3. Aisi baato'n karna Allah Ta'ala ki nemato'n ka inkar hai.
4. Ek hi dil mein 2 mutazaad baato'n (yaani Allah Ta'ala ki nemato'n ka inkar aur iqrar) ka mujtama'a hona sabit hota hai.

Baab: 42 Allah Ka Shareek Tehraane Ki Baz maqhfī Surate'n

Irshaad e Ilaahi hai:

Pas Daanista Taur Par Kisi Ko Allah Ta'ala Ka Shareek
Naa Tehraao. ¹⁷¹

فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

Hazrat Ibne Abbas ؓ ne is ayat ki tafseer mein farmaya ke *Andaad* se muraad shirk hai. Jo raat ke andhere mein siyah patthar par choo'nti ke chalne se bhi ziyaada maqhfī hai. Shirk ye hota hai ke tum you'n kaho: *Allah Ki Qasam Aur Teri Zindagi Ki Qasam*. Yaa tumhara you'n kehna *Aye Falaa'n! Meri Jaan Ki Qasam*. Yaa tumhara you'n kehna: *Agar iski kutiya naa hoti to hamare ghar chor ajaate*. Yaa tumhara you'n kehna: *Agar ghar mein bataqh naa hoti to hamare ghar chor ajaate*. Yaa you'n kehna *Jo Allah Chaahe aur Tum Chhaho*. Yaa You'n kehna: *Agar Allah naa hota aur falaa'n naa hota to....* Tum is qism ki baato'n mein Allah Ta'ala ke sath kisi doosre ko naa rakho. Ye sab Allah Ta'ala ke sath shirk ki bate'n hain. ¹⁷²

Hazrat Umar bin Khattab ؓ se marwi hai ke Rasool Allah ﷺ ne farmaya: Jis shaqs ne Allah Ta'ala ke alaawa kisi dosore ki qasam uthaai, isne kufr kiya yaa shirk ka irtekaab kiya. ¹⁷³

Hazrat Abdullah bin Masood ؓ farmate hain: Mere nazdeek ghairullah ki sacchi qasm uthaane se Allah Ta'ala ki jhooti qasam uthaana ziyaada behtar hai. ¹⁷⁴

Hazrat Huzaiba ؓ se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya: You'n naa kaho ke Jo Allah chaahe aur falaa'n cahe, balke you'n kaho jo Allah chaahe aur phir jo falaa'n chaahe.

Ibrahim Naqhaafi رحمه الله عليه ka qaul hai ke: Main Allah Ta'ala ki aur teri panah chhahta hu'n kehna naa-pasandeeda aur naa-jaaez hai. Albatta ke: Main Allah Ta'ala ki aur phir teri panah chhahta hu'n, kehna jaaez hai.

Isi tarha Agar Allah T'aala naa hota aur phir falaa'n naa hota to.... Keh sakte hain. Albatta, agar Allah Ta'ala aur fala'an naa hota..... nahi keh sakte.

Masaael

1. Indad ke bare mein Surah Baqra ki ayat 22 ki tafseer hai.
2. Ye bhi sabit hua ke Sahaba Ikram رضوان الله عليهم أجمعين shirk e Akbar ke baare mein naazil shuda ayaat ki tafseer you'n karte the ke wo shirk e asghar ko bhi shamil ho jaati.
3. Ghairullah ki qasam shirk hai.
4. Ghairullah ke naam ki sacchi qasam, Allah Ta'ala ke naam ki jhooti qasam se ziyaada badaa gunah hai.
5. "و" aur "ثم" Phir ke alfaaz mein ma'anawi farq hai.

¹⁷¹ Surah Baqra: 22

¹⁷² Ibne Abi Haatim

¹⁷³ Tirmizi (Hasan) & Imam Haakim (Saheeh)

¹⁷⁴ Majma'az Zawaaed

Baab: 43 Allah Ta'ala Ki Qasam Par Kifaayat Naa Karne Waale Shaqs Ka Hukam

Hazrat Ibne Umar رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Tum apne abaa o ajdaad ki qasme'n naa uthaao. Jo shaqs Allah Ta'ala ki qasam uthaaye wo sach bole aur jiske liye Allah Ta'ala ki qasam uthaai jaae, wo raazi ho jaae aur jo raazi naa ho iska Allah Ta'ala se koi talluq nahi. ¹⁷⁵

Masaael

1. Abaa o Jadaad ki qasam ki mumaaneet hai.
2. Jis shaqs ke liye Allah Ta'ala ki qasam uthaai jaae, ise hukam hai ke wo is qasam par raazi ho jaae.
3. Allah Ta'ala ki qasam lekar bhi raazi naa hone waale ke liye waeed waarid hui hai.

¹⁷⁵ Ibne Majja (Hasan)

Baab: 44 Jo Allah Ta'ala Chaahe Aur Aap Chaahe'n Kehne Ka Hukam

Hazrat Qateela ؓ se marwi hai ke ek Yahoodi, Nabi ﷺ ke paas aakar kehne laga: Tum (musalman) log shirk karte ho ke you'n kehte ho, Jo Allah Ta'ala chaahe aur tum chhaho. Nez tum kehte ho Ka'aba ki qasam, to Nabi ﷺ ne Sahaba Ikram رضوان الله عليهم أجمعين ko hukam diya ke qasam uthaani ho to Ka'aba ki bajaae Rabbe Ka'aba ki qasam uthaae'n aur *Ma sha Allahu wa Shi-ta* ki bajaae *Ma Shaa Allhu Summa Shi-ta* kaha kare'n ke jo Allah Ta'ala chaahe'n aur phir Aap chaahe'n. ¹⁷⁶

Sunan Nasai hi mein Hazrat Ibne Abbas ؓ se marwi hai ke ek admi ne Nabi ﷺ se ye kaha: Yaani jo Allah Ta'ala chaahe aur Aap ﷺ chaahe'n. To Aap ﷺ ne farmaya: Tuney mujhe Allah Ta'ala ka shareek tehraadiya hai (sirf itna kaha karo) Jo Allah akela chaahe. ¹⁷⁷

Hazrat Ayesha ؓ ke maadri bhai Hazrat Tufail ؓ se riwayat hai ke Maine khuwab mein dekha ke goya mera guzar yahudiyo'n ki ek jamat ke paas se hua. Maine kaha tum acche log ho, agar Hazrat Uzair عليه السلام ko Allah Ta'ala ka beta naa kaho. To inho'n ne jawaban kaha: tum bhi acche ho agar *Jo Allah Chaahe Aur Muhammad ﷺ Chaahe* naa kaho. To iske baad mera guzar Esaiyo'n ke ek giroh ke paas se hua. Maine kaha tum acche log ho, agar Maseeh Esa عليه السلام ko Allah Ta'ala ka beta naa kaho. Inho'n ne jawab kaha tum bhi agar *Jo Allah Chaahe Aur Muhammad ﷺ Chaahe* naa kaho to bahot acche ho. Subha hui to maine ye khuwab kuch logo'n se zikar kiya. Phir Rasool Allah ﷺ ki khidmat mein aayat aur Aap ﷺ se saari baat zikar ki. Aap ﷺ ne farmaya: tumne ye khuwab kisi ko bataaya bhi hai? Maine kaha: Ji haa'n (Aap ﷺ khutba dene ke liye khade hue) Allah Ta'ala ki hamd o sana ke baad Aap ﷺ ne farmaya: Amma Ba'ad! Tufail ne khuwab dekha hai aur isne baaz ko bataaya bhi hai. Tum ek jumla bola karte ho, tumhe is baat se rokne mein mere liye falaa'n flaa'n cheez (sharm) mane thi. Tum *Jo Allah Chaahe Aur Muhammad ﷺ Chaahe* naa kaha karo, balke *Jo Allah Chaahe* kaha karo. ¹⁷⁸

Masaael

1. Yahoodi Shirk e Asghar se waqif the.
2. Insan ki khuwahish ho to haq aur baatil ko malum karne ki koshish karta hai.
3. Aane wale ne *Jo Allah Chahe Aur Muhammad ﷺ Chahe* kaha to Aap ﷺ ne nagawaari ka izhar kiya aur farmaya ke tuney mujhe Allah Ta'ala ka shareek tehraaya hai. To jisne you'n kaha: Ke Yaa Rasool Allah ﷺ Aap ke siwa koi aisa nahi jiski main panah haasil kar saku'n. Iske mushrik hone mein kya shak hai?
4. *Jo Allah Chaahe Aur Muhammad ﷺ Chaahe* waghaira kalimat Shirk e Akbar nahi hain. (warna Aap ﷺ isse rok dete) aur you'n naa farmate ke tumhe is lafz se rokne mein mujhe hichkichhahat mane rahi.
5. Accha khuwab bhi wahi ki ek qism hai.
6. Accha khuwab kabhi kabhaar baaz ehkaam ki mashru'iyat ka sabab ban jaata hai.

¹⁷⁶ Sunan Nasai: Saheeh

¹⁷⁷ Sunan Nasai

¹⁷⁸ XXXXXXXX

Baab: 45 Zamaane Ko Gaali Dena Dar-Haqeeqat Allah Ta'ala Ko Ezaa Paho'nchaane Ke Mutaraadif Hai

Irshad e Ilaahi hai:

Aur Wo Kehte Hain Hamari Zindagi to Sirf Duniya Hhi Ki Hai Ke Ham (Yaha'n) Marte Aur Jeetey Hain Aur Zamana Hame'n Maar Deta Hai Aur Inhe'n Haqeeqat Ka Kuch Ilm Nahi Aur Mahez Guman Se Kaam Lete Hain.¹⁷⁹

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ
وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّو

Hazrat Abu Huraira رضي الله عنه Nabi ﷺ se riwayat karte hain ke Aap ﷺ ne farmaya ke Allah Ta'ala ne irshad farmaya: Ibne aadam zamaane ko gaali dekar (bura bhalaa kehkar) mujhe ezaa deta hai, kyou'nke main hi zamaana (ka khaaliq aur maalik) hu'n. Din raat ko main hi tabdeel karta hu'n.¹⁸⁰

Aur ek riwayat mein hai ke: Zamaane ko bura bhalaa naa kaho, kyou'nke dar asal Allah Ta'ala hi zamaana hai.¹⁸¹

Masaael

1. Zamaane ko gaali dene aur bura bhala kehne ki mumaneat hai.
2. Zamaane ko bura bhala kehne ko Rasool Allah ﷺ ne Allah Ta'ala ko ezaa paho'nchaana qarar diya hai.
3. فَإِنَّ اللَّهَ هُوَ الدَّهْرُ par ghaur o fikar karna chahiye.
4. Basaa auqaat insan sab o shitam ka murtakib ho jaata hai, agarche iski niyyat naa bhi ho.

Baab: 46 Qaazi al Qazaa-at Waghaira Alqaab Ki Sharai Haisiyat

Hazrat Abu Huraira رضي الله عنه Nabi ﷺ se riwayat karte hain ke Aap ﷺ ne farmaya: Allah Ta'ala ke nazdeek sabse ghatiya aur haqeer wo shaqs hai jo apne aapko shahinsha kehlwaae, dar haqeeqat Allah Ta'ala ke siwa koi baadshah nahi.¹⁸²

Hazrat Sufiyan رحمته الله عليه ne Malik al Amlaak Baadshaaho'n Kaa Baadshah ka tarjuma Shahaan e Shaah yaani Shahinsha kiya hai.

Ek aur riwayat mein ye alfaz bhi warid hain: Qiyamat ke din Allah Ta'ala ke nazdeek sabse ziyada maghzoob aur bada khabees shaqs (Wo hai jo apne aapko) Shahinsha kahelwaae.

Masaael

1. Kisi ko Malik ul Amlaak, yaani shahinsha kehne ki mumaneat hai.
2. Is qism ke deegar alfaaz, asma aur alqaab bhi mana hain. Jaisa ke Sufiyan رحمته الله عليه ne misaal dekar samjhaaya.
3. Is qism ke alfaaz ki napasandeedgi ko samjahna aur in par ghaur karna chahiye. Agar-che dil mein is lafz ka haqeeqi maani muraad naa bhi ho tab bhi ye naapasandeeda aur mamnu hain.
4. Samajhna chahiye ke aise alqaab ko sirf Allah Ta'ala ki azmat o jalaal ke pesh e nazar napasand aur mana kiya gaya hai.

¹⁷⁹ Surah Jaasiya: 24

¹⁸⁰ Bukhari

¹⁸¹ XXXXXXX

¹⁸² Bukhari

Baab: 47 Allah Ta'ala ke Asmaa e Husna Ki Ta'azeem Aur Is Wajah Se (Kisi Ke) Naam Ki Tabdeeli

Hazrat Abu Shareeh ؓ se marwi hai ke inki kuniyat Abul Hakam thi to Aap ؐ ne inhe farmaya: Hakam to Allah Ta'ala hai aur Hukam bhi isi ka (naafiz hota) hai. To Abu Shareeh ؓ ne kaha: Meri qaum mein jab kisi baat par ihtelaf ho jaae to mere paas aate hain to main inka faisla kar deta hu'n. Jis par dono'n fareeq raazi ho jaate hain. Aap ؐ ne farmaya: Ye kaisi acchi baat hai. Phir farmaya: Tumhari aulaad mein kaun kaun hain? Maine kaha Shareeh, Muslim aur Abdullah. Aap ؐ ne poocha: In mein sabse bada kaun hai? Maine kaha: Shareeh. To Aap ؐ ne farmaya: tum Abu Shareeh ho. ¹⁸³

Masaael

1. Allah Ta'ala ke Asmaa o Sifaat ka mukammal ehteraam, agarche doosre ke liye istemaal karte waqt inka maani maqsood naa hi ho.
2. Allah Ta'ala ke asmaa ke ehteraam ke pesh e nazar (shirkiya aur ghalat) naamo'n ko tabdeel kar dena.
3. Kuniyat rakhne ke liye sabse bade bete ka inteqhab karna.

¹⁸³ Abu Dawood

Baab: 48 Allah Ta'ala Quran e Majeed Aur Rasool Allah ﷺ Ka Mazaaqh Udaane Waale Shaqs Ka Hukam

Irshad e Ilaahi hai:

Aur Agar Aap ﷺ Inse Pooche'n (Ke Tum Kya Bate'n KAR Rahe The?) To Kahe'nge Ham To You'n Hi Baat Cheet Aur Dil Lagi Kar Rahe The. Aap ﷺ Inse Keh De'n Ke Tumhari Dillagi Ke Liye Allah Ta'ala Is Ayat Aur Iske Rasool Hi (Reh Gae) Hain. ¹⁸⁴

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أِبَالَهُ وَآيَاتِهِ
وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ

Hazrat Ibne Umar (Rz), Muhammad bin Ka'ab, Zaid bin Aslam aur Qataada (Rahimahullah A'alaihim) se riwayat hai. In sab ki riwayat aapas mein mil gai hain (inke alfaz zara muqhtalif hain, lekin mafhoom ye hai ke) Gazwa Tabuk mein ek munafiq na kaha: Hamne pet ke pujari, zubaan ke jhutey aur maidan e jung mein sabse ziyada buzdil, in ilm waalo'n se badh kar aur koi nahi dekhe. Iski muraad Rasool Allah ﷺ aur Aap ﷺ ke Qaari Sahaba رضوان الله عليهم أجمعين the.

Auf bin Maalik ؓ ne ise kaha ke tu jhoota hai aur (pakka) munafiq hai. Main tumahri baat Nabi ﷺ ko zaroor batau'nga. Chunache Auf ؓ bataane ki gharz se aapke paas gae, magar inke aane se pehle wahi naazil ho chuki thi. Wo Munafiq bhi Aap ﷺ ki khidmat mein (ma'azerat ke liye) aapaho'ncha. Aap ﷺ ounthni par sawar hokar rawaana ho chuke the. Wo bola Ya Rasool Allah ﷺ Ham log to mahez dil behlaane ke liye aisi baat cheet aur sawaro'n ki si baate'n kar rahe the. Taake safar ki mashaqqat tai kar sake'n (aur boriyat naa ho) Hazrat Abdullah bin Umar ؓ farmate hain: Wo manzar abh bhi mere saamne hai.

Goya wo shaqs Aap ﷺ ki ounthni ke kachaawe ki rassi ke sath chimta hua hai aur patthar iske paou'n (raaste se) hataa rahe hain aur wo keh rah ahai: Ham to mahez baat cheet aur dillagi kar rahe the aur Rasool Allah ﷺ farma rahe hain:

Kya Tum Allah Ta'ala, Iski Ayaat Aur Iske Rasool ﷺ Se Ha'nsi Karte Ho. Tumne Eman Laane Ke Baad (ye baat karke) Kufr Ka Irtekaab Kiya Hai. Chunache Aap ﷺ naa to iski taraf iltefaat farma rahe the aur naa is par kuch mazeed farma rahe the.

بِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ
إِيمَانِكُمْ

Masaael

1. Isse bada masla ye sabit hua ke jo shaqs Rasool Allah ﷺ ya Sahaba Ikram رضوان الله عليهم أجمعين ka mazaq udaae, wo kafir hai.
2. Jo bhi aisi baat kare, khuwah koi ho, is par is ayat ki raushni mein (kufr ka) hukam lagaaya jaaega.
3. Chughli aur Allah Ta'ala aur iske Rasool ﷺ ke liye naseehat aur khair khuwaahi karne mein farq hai.
4. Allah Ta'ala ki pasandeeda cheez A'afu aur dar-guzar aur Allah Ta'ala ke dushmano'n ke sath saqhti se pesh aane mein farq hai.
5. Baaz uzar na-qaabil e qabool hote hain.

Baab: 49 AT Ke Inamaat o Ehsanaat Ka Shukriya

Irshaad e Ilaahi hai:

Aur Agar Takleef Paho'nchne Ke Baad Ham Ise Apni Rahmat Ka Maza Cakhaate Hain Tu Kehta Hai. Ye To Mera Haq Tha Aur Main Nahi Samajhta Ke Qiyamat (kabhi) Aagi Aur Agar Main Waqe Apne Rab Ki Taraf Lautaya Gaya To Meri Liye Waha'n Bhi Khushaali Hai. Pas Kufr Karne Waalo'n Ko Ham Zaroor Batae'nge Ke Wo Kya Kaam Karte Rahe Aur Inhe Ham Saqht Azaab Se Do-Chaar Kare'nge. ¹⁸⁵

وَلَيْنَ أَذِقْتَاهُ رَحْمَةً مِّمَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّئُهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَطُنُّ السَّاعَةَ قَائِمَةً وَلَيْنَ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ

Mujahid رحمه الله عليه ne هَذَا کی tafseer mein farmaya: هَذَا بِعَمَلِي وَأَنَا مُخْفُوقٌ بِهِ ke ye maal o daulat to meri mehnat o kawish ka nateeja hai aur main iska mustahiq hu'n.

Ibne Abbas رضي الله عنه is lafz ki tafseer mein farmate hain: لَا رَيْدَ مِنْ عِنْدِي iski muraad ye hai ke ye maal to hai hi mera.

Ayat e Mubaarka إِنَّمَا أُوتِيْنِيْهُ عَلَىٰ عِلْمٍ عِنْدِي ke ye maal mujhe mere ilm ki badaulat mila hai. Ki Tafseer mein Qataadah رحمه الله عليه ne kaha: Ke ye maal mujhe kamai ke tajrube aur ilm ki badaulat mila hai. Doosre ahle ilm ne is ayat ki tafseer mein kaha: Wo kehta hai ke ye maal o daulat mujhe is liye mila ke main Allah Ta'ala ke ilm mein iska ahle hu'n. Aur Mujahid ke qaul ka maani bhi yehi hai ke ye maal o daulat mujhe buzrugi o sharf ki bina par mila hai.

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya: Bani Israel mein 3 aadmi the, jin mein ek kodhi, doosre ganja aur teesra naabina tha. Allah Ta'ala ne azmaesh ki gharz se inki taraf ek farishta bheja. Wo farsha Abras (Bars ke mareez yaani safed kodh waale) ke paas aaya aur isse poocha tumhe konsi cheez sabse ziyada pasand hai? Mareez ne kaha: Accha rang aur khoobsurat jild aur ye ke mujhe ye bimaari rafa'a ho jaae. Jiske sabab log mujhse nafrat karte hain.

Farishta ne is par hath phera to iski bimari rafa'a ho gai. Accha rag aur khoobsurat jild mil gai. Farishte ne phir poocha tumhe kaunsa maal ziyaada pasand hai? Isne kaha Ount ya gae (raawi ishaq ko in dono'n lafzo'n ke baare mein taraddud ke kaunsa lafz isne kaha) Chunache ise haamela ounthni di gai aur farishte ne dua ki Allah tere liye aur is ounthni mein barkat farmae.

Iske baad wo farishta ganje ke paas aaya aur isse kaha: Tujhe kaunsi cheez ziyada pasand hai? Isne kaha khoobsurat baal aur ye ke mujh se ye bimaari rafa'a ho jaae, jiski wajah se log mujhe se nafrat karte hain.

Farishta ne is par hath phera, iski bimari kahtam hogai aur ise khubsoorat baal mil gae. Farishte ne isse poocha tumhe kaunsa maal ziyaada pasand hai? Isne kaha ounth yaa gaae. Chunaache ise ek haamela gaae de di gai. Farishte ne dua ki: tere liye Allah Ta'ala is gaae mein barkat farmae. Iske baad wo farishta nabeena ke paas aaya aur isse kaha tujhe kaunsi cheez ziyada pasand hai? Isne kaha: Ye ke Allah Ta'ala mujhe meri binaai lautaa de. Taake main logo'n ko dekh saku'n.

Farishte ne is par hath pehera to Allah Ta'ala ne iski binaai lautaadi. Farishte ne kaha: tumhe kaunsa maal ziyada pasand hai? Isne kaha: Bakriya'n. Chunache ise haamela bakri dedi gai. Kuch arsa baad ounthni ne khoob bacche diye. Gaae aur Bakri ne bhi khoob bacche jaey. Chunache saabeqa kodhi ki ounto'n se ek waadi bhar gai aur gaae aur bakri waalo'n ke paas bhi gae aur bakriyo'n ka maidan bhar gaya.

¹⁸⁵ Surah Fussilat: 50

Phir wo farishta Abras (Kodhey) ke paas iski pehli shakal o soorat mein aaya aur kaha main miskeen ghareeb admi hu'n. Mera zaad e raah khatam ho gaya hai. Aaj Allah Ta'ala ki madad, ya phir aapke taaron ke baghair ghar nahi paho'nch sakta. Jis Allah Ta'ala ne aapko khoobsurat rang, khoobsurat jild aur is qadr kaseer maal ataa kiya hai. Iske naam par ek ou'nth maangta hu'n, taake main is par safar karke ghar paho'nch jaou'n.

Is admi ne kaha: Meri zarurate'n bahot ziyada hain (main tumhe ounth nahi de sakta) tu farishte ne kaha: Ghaliban main tujhe acchi tarha jaanta hu'n. Kya tu Abras (kodha) naa tha? Log tujhse nafarat karte the aur tu intehaai ghareeb tha. Allah Ta'ala ne tujhe ye maal ataa kiya. Wo bola: Ye maal to mujhe abaa ajdaad se wiraasat mein mila hai. Farishte ne kaha: Agar tu is baat mein jhoota ho to Allah Ta'ala tujhe pehle jaisa banade.

Phir wo farishta isi pehli shakal o soorat mein ganje ke paas aaya aur ise bhi wohi bate'n kahe'n jo Abras (kodhey) se kahi thee'n to isne bhi wohi jawab diye. To farishte ne kaha: Agar tu jhoota hua to Allah Ta'ala tujhe waisa hi karde jaisa to pehle tha.

Phir wo farishta isi pehli shakal o soorat mein is nabeena ke paas aaya aur kaha: Main ek ghareeb musafir hu'n, mera zaad e rah khatam hogaya hai. Allah Ta'ala ki Madad, yaa phir aapke taaron ke baghair main aaj ghar nahi paho'nch sakta. Jis Allah Ta'ala ne aapko binaai ataa ki. Iske naam par aapse ek bakri ka sawal hai taake main apna safar mukammal kar saku'n.

Isne kaha main nabeena tha. Allah Ta'ala ne mujhe meri binaai lautadi. Jitna chhaho, le jao aur jo chhaho chhod jaao. To aaj Allah Ta'ala ke naam par jo kuch le jae. Main tujhse kuch naa kahu'nga. To farishte ne kaha apna maal apne paas hi rakho, tumhara imtehan liya gaya. Allah Ta'ala tujh se raazi aur tere doosre dono'n saathiyo'n se naraaz ho gaya hai. ¹⁸⁶

Masaael

1. Surah Fussilat ki ayat 50 ki tafseer (jisme naa-shukre insan ko waeed sunai gai)
2. لَيَقُولَنَّ هَذَا إِلَىٰ ki tafseer.
3. إِنَّمَا أَوْ تَنْبِيْهِ عَلَىٰ عِلْمٍ عِنْدِي ki tafseer.
4. In 3 afraad ke is ajeeb waqea mein jo azeem ibrate'n poshida hain, ki taraf ishara hai.

Baab: 50 Aulaad Milne Par Allah Ta'ala Ke Sath Shirk Karna

Irshad e Ilaahi hai:

Jab Allah Ta'ala Ne Inhe Saheeh o Tandrut Baccha Diya To Inho'n Ne Is Inaayat Mein Doosro'n Ko Allah Ka Shareek Tehraa Diya. Pas Allah Ta'ala In Shirkiya Baato'n Se Jo Ye Karte Hain, Buland Tar Hai.

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

Ibne Hazam رحمه الله عليه kehte hain: Musalmano ka is baat par ittefaq hai ke jis naam mein ghairullah ki abdiyyat ka izhar ho wo haram hai. Mislan Abd Umro aur Abdul Ka'aba waghaira. Albatta Abdul Muttalib isse Mustashna hai. (Kyou'nke iska ma'ani Ghulam ka hai. Ye lafz is ma'ani mein musta'amil nahi jo Allah ke abd se murad hota hai)

Mazkurah baala ayaat ki tafseer mein Hazrat Ibne Abbas رضي الله عنه famate hain: Jab Adam o Hawwa (alaihimus salaam) aapas mein mile to hawa hamela huwee'n. Iblees inke paas aaya aur kehne laga mein wohi hu'n, jisne tumhe Jannat se nikaala. Tum meri baat maano, warna main iske sar par 12 seengha ke 2 seengh bana du'nga. Jinki wajah se ye bacha tumhara pet cheer kar nikle ga. Main ye kar du'nga, main wo kar du'nga, aise baate'n karke inhe khoob daraaya dhamkaya aur kaha tum is bacche ka naam Abdul Haaris rakhna. Chunace Hazrat Adam o Hawwa (alaihimus salaam)ne is ki baat naa mania ur bacha murda paida hua.

Hawwa dobara haamela huwee'n to shaitan ne aakar phir wohi baat kahi, lekin Adam o Hawwa (alaihimus salaam) ne iski koi baat naa maani aur bacha murdah paida hua. Phir jab teesri martaba haamela huwee'n, to shaitan phir aaya aur wohi bate'n karne laga. Inke dil mein bacche ki mohabbat paida hui aur inho'n ne bacche ki waladat ke baad iska naam A. Haaris rakh diya. Yaani جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا ka ma'ani hai.¹⁸⁷

Ibne Abi Haatim hi ne isey basand Saheh Hazrat Qataadah رحمه الله عليه se bayan kiya hai (wo is ayat ke mutalliq farmate hain ke Adam o Hawwa ne shaitan ka sirf kaha maana tha, iski ibaadat nahi kit hi.

Nez ibne Abi Haatim hi ne basand Saheeh Mujhaid رحمه الله عليه se ki tafseer mein ye bayan kiya hai ke Adam aur Hawwa ko khadsha tha ke mubaada hamara bacha insan naa ho.

Hazrat Hasan Basri aur Saeed رحمه الله عليه waghaira se bhi is qism ke aqwal marwi hain.

Masaael

1. Har wo naam jisme abdiyyat ki nisbat ghairullah ki taraf ho, haram hai.
2. Surah Araaf ki ayat 190 ki tafseer (jisme shirkiya namo'n se mana'a kiya gaya hai)
3. Qissa mazkurah mein jis shirk ka zikar hai, wo sirf naam rakhne ki had tak tha, haqeeqi shirk naa tha.
4. Kisi ke ha'n saheeh o tandrut beti paida ho to ye bhi Allah Ta'ala ki bahot badi nemat hai.
5. Aslaaf e Ummat shirk fil ata'ah aur shirk fil ibaadah mein farq karte the.

¹⁸⁷ Ibne Abi Haatim

Baab: 51 Asmaa e Husna Ka Bayan

Irshad e Ilaahi hai:

Aur Allah Ta'ala Ke Acche Acche Naam Hain, Pas Tum
Ise Inhi Naamo'n Se Pukaaro Aur In Logo'n Ko Chhod-
do Jo Iske Naamo'n Mein Ilhaad (Kaji) Karte Hain. ¹⁸⁸

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي
أَسْمَائِهِ

(Saheeh Bukhari Kita bud Da'awaat mein Hazrat Abu Huraire ؓ se mursal riwayat hai ke Allah Ta'ala ke 99 Asma ul Husna hain, jo inhe'n yaad karlega wo Jannat mein daqhil hoga. Allah Ta'ala ek hai aur Taaq ko pasand karta hai. Jaame Tirmizi mein Allah Ta'ala ke ye 99 Asma ul Husan bayan hue hain: Mutarjim)

Hazrat Abdullah bin Abbas ؓ se is ayat ki tafseer mein ilhad ka maani shirk naqal kiya hai. Ibne Abbas ؓ hi ka qaul hai ke mushrikeen ne Allah Ta'ala se Al Laat aur Al Azeez se al Uzza musthaq kiya hai. ¹⁸⁹

A'amsh ka qaul hai ke Asma e Ilaahi mein Ilhaad se murad ye hai ke wo in mein se aise naamo'n ko bhi daqhil kar jaate hain jo isme shamil nahi hain.

Masaael

1. Allah Ta'ala ke liye Asma ka isbaat hai.
2. Allah Ta'ala ke sab naam acche hain.
3. Asma ul Husna ke zariye dua maa'ngne ka hukam aaya hai.
4. Jo jahil aur mulhid inka inkar kare'n, inse ma'arza nahi karna chahiye.
5. Asma e Ilaahi mein Ilhaad ki tafseer bayan hui.
6. Ilhaad karne waalo'n ke liye waeed tahdeed ka pataa chala.

¹⁸⁸ Surah A'araaf: 180

¹⁸⁹ Ibne Abi Haatim

Baab: 52 Al Salaam A'alallaah Kehne Ki Mumaaneat

Hazrat Abdullah bin Masood رضي الله عنه kehte hain ke namaz mein jab ham Nabi ﷺ ke sath hote, to ham *As Salaamu A'alaallahi Min Ibaadihi As Salaamu A'ala Fulaanin wa Fulaanin* (Allah Ta'ala par is ke bando'n ki taraf se salaam ho, falaa'n falaa'n shaqs par bhi salaam ho) kehte to Nabi ﷺ ne farmaya: As Salaamu A'alallaah naa kaha karo, kyou'nke Allah Ta'ala to khud as Salaam (Salaamati waala) hai. ¹⁹⁰

Masaael

1. Salaam ki tafseer o wazaahat bayan hui.
2. Ye kalima musalmano ka ek doosre ke liye tohfa hai.
3. Ye kalima Allah Ta'ala ke bare mein kehna durust nahi.
4. Allah Ta'ala ke bare mein ye lafz naa kehne ki illat o sabab ka pataa chala
5. Is tahiyya ki ta'aleem jo Allah Ta'ala ke liye zeba aur laaeq hai. Yaani **التَّحِيَّاتُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ**

Baab: 53 Aye Allah Agar Tu Chhahta Hai To Mujhe Baqash De Kehne Ka Hukam

Hazrat Abu Huraira رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Tumme se koi you'n dua naa kare ke Ya Allah! Agar tu chhahta hai to mujhe baqash de. Ya Allah! Tu chhahta hai to mujh par raham farma. Balke Allah Ta'ala se poore wusooq se sawal o dua karey kyou'nke koi Allah Ta'ala ko majboor karne aur is par dabao daalne waala nahi. ¹⁹¹

Aur hai: Aur chahiye ke wo Allah Ta'ala se badi badi raghbat aur khuwahish kare, kyou'nke iske haa'n koi cheez badi nahi. ¹⁹²

Masaael

1. Dua mein isteshna ki mumaneat yaani you'n naa kehna chahiye ke Ya Allah! Tu chhahta hai to mujhe baqashde.
2. Dua mein isteshna ki mumaneat ki illat bayan hui hai.
3. Poore wusooq se dua karne ka hukam hai.
4. Allah Ta'ala se badi raghbat o khuwahish karne ka hukam hai.
5. Allah Ta'ala se badi badi raghbat o khuwashih karne ke hukam ki illat ka pataa chala hai.

¹⁹⁰ Bukhari & Muslim

¹⁹¹ Bukhari & Muslim

¹⁹² Muslim

Baab: 54 Mera Ghulam Ya Meri Laundi Kehne Ki Mumaneat

Hazrat Abu Huraira رضی اللہ عنہ se riwayat hai ke Rasool Allah ﷺ ne farmaya: Tumme se koi (apne ghulam ko) you'n naa kahe Ke apne rab (aqaa) ko khana khilaa. Apne rab (aqaa) ko wazu kara, balke you'n kahe, mera sardar, mera aqaa aur tumme se koi apne Ghulam ya laundi ko mera banda ya bandi naa kahe. Balke you'n kahe, mera khadim, meri khadema aur mera Ghulam. ¹⁹³

Masaael

1. Mera Ghulam aur Meri Laundi ke alfaz kehna mana hain.
2. Koi Ghulam apne aqaa ko Rabbi (mera rab) naa kahe, aur naa kisi Ghulam ko you'n kaha jaae ke apne Rab ko khana khila.
3. Maalik aur Aqaa to ta'aleem di gai hai, ke wo عیدی اور امتی کی bajaae فتای فتائی aur غلامی ke alfaz istemal kare.
4. Ghulam ko taleem di gai hai ke wo apne aqaa ko مولیٰ اور سیدی ke alfaz se pukaare.
5. Isme asal maqsad ye hai ke aqeeda tauheed mukammal taur par poqhta ho hatta ke alfaz ke istemal mein bhi tauheed ke pesh e nazar ehtiyat shart hai.

Baab: 55 Allah Ta'ala Ke Naam Par Sawal Karne Waale Ko Khaali Hath Naa Lautaya Jaae

Hazrat Abdullah bin Umar رضی اللہ عنہ se marwi hai ke Rasool Allah ﷺ ne farmaya: Jo shaqs Allah Ta'ala ke naam par sawal kare, ise (kuch naa kuch) do. Aur jo shaqs Allah Ta'ala ka waasta dekar panah talab kare, isey panah do aur jo shaqs tumhari dawat kare, iski dawat qabool karo aur jo shaqs tumhare sath neki aur hasan sulook kare, tum bhi ise iska badla do. Agar tum badla naa de sako to iske haq mein is qadr dua karo ke tumhe yaqeen ho jaae ke tumne iska badla chukka diya hai. ¹⁹⁴

Masaael

1. Jo shaqs Allah Ta'ala ka waasta dekar panah talab kare, ise panah di jaae.
2. Jo shaqs Allah Ta'ala ka naam lekar sawal kare, ise kuch naa kuch dena chahiye.
3. Dawat qabool karne ka hukam.
4. Kisi ke husn e sulook ka badla dena chahiye.
5. Jo shaqs ehsaan ka badla naa de sakta ho, wo mohsin ke haq mein dua hi karde.
6. Mohsin ke haq mein is qadar dua kare, ke yaqeen ho jaae ke abh badla chukaya jaa chukka hai.

Baab: 56 Allah Ta'ala Kaa Waasta Dekar Sirf Jannat Maangi Jaae

Hazrat Jabir رضی اللہ عنہ se marwi hai ke Rasool Allah ﷺ ne farmaya: Allah Ta'ala ka waasta dekar Jannat ke siwa kuch naa manga jaae. ¹⁹⁵

Masaael

1. Allah Ta'ala ka waasta dekar sabse badey maqsood o matloob (Jannat) ke alaawa kuch naa maanga jaae.
2. Allah Ta'ala ke liye cehra ka isbaat ho raha hai.

¹⁹³ Muslim

¹⁹⁴ Abu Dawood & Sunan Nasai (Saheeh)

¹⁹⁵ Abu Dawood

Baab: 57 Kisi Pareshaani Ke Baad "Agar" Kehne Ka Hukam

Irshad e Ilaahi hai:

Ye LoG Kehthe Hain Agar Hamare Bas Mein Kuch Hota
To Ham Yaha'n Qatal Naa Hote. ¹⁹⁶

يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا

Nez irshad hai:

Ye Wo Log Hain, Jo Khud To (Gharo'n Mein) Baithe
Rahe Aur Apne (In) Bhaiyo'n Ki Nisbat (Jinhe'n Ne
Allah Ta'ala Ki Raah Mein Jaane'n Qurban Kee'n)
Kehne Lage Ke Agar Ye Hamari Baat Maan Lete To
Maare Naa Jaate. ¹⁹⁷

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا

Aur Hazrat Abu Huraira رضي الله عنه se marwi hai ke Rasool Allah ﷺ irshad farmaya: Is cheez ki hirs kar jo tere liye mufeed ho aur sirf Allah Ta'ala se madad maa'ng aur aajiz hokar naa baith ja. Aur agar tujhe koi museebat aur pareshani aapaho'nche to you'n naa keh ke agar main ye kar leta to you'n ho jaata. Balke you'n keh ye Allah ka faisla hai, isne jo chhaha so kiya. Is liye ke "Agar" kehna shaitaani amal daqhil ka sabab banta hai. ¹⁹⁸

Masaael

1. Surah Al Imran ki 2 ayaat (154 & 168) ki tafseer. (Jisme kalma "Agar" kehne waalo'n ka tazkirah hai)
2. Kisi museebat aur pareshani ke aane par "Agar" mana hai.
3. "Agar" kehne ki mumaneat ki illat ke isse shaitani amal daqhil ka darwaza khul jaata hai.
4. Acchi guftagu ki taraf rehnumaai hai.
5. Mufeed cheez ka shauq o hirs karne aur is silsile mein Allah Ta'ala se madad maangne ka hukam hai.
6. Iske bar-aks ajiz ban kar baith rehne se mumaneat mana kiya gaya hai.

Baab: 58 Hawa Aur Aandhi Ko Gaali Dene Ki Mumaaneat

Hazrat Ubai bin Ka'ab رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne irshad farmaya: Hawaa ko gaali naa do. Jab tum naa-pasandeedah (hawa) dekho to ye dua padho يَا أَيُّهَا اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرِّيحِ Aye Allah! Ham tujhse is hawa aur jo isme hai aur jiska ise hukam diya gay ahai, ki behtari aur bhalai ka sawal karte hain aur (Aye Allah!) ham is hawa ke shar aur jo iske andar shar hai aur jis shar ka ise hukam diya gay ahai, isse teri panah maangte hain.

Masaael

1. Hawa ko gaali dene se mana kiya gay ahai.
2. Isme is baat ki rehnumaai ki gai hai jab insan ko koi napasadeedah cheez nazar aae to nafamand chez ka sawal kare.
3. Isme ye rehnumaai bhi ki gai hai ke ye hawa az khud nahi chalti, balke ye Allah Ta'ala ke hukam ki paaband hai.
4. Isme ye bayan bhi hai ke hawa ko bhi bhali aur kabhi nuqsan ka hukam hota hai.

¹⁹⁶ Surah Al Imran: 154

¹⁹⁷ Surah Al Imran: 168

¹⁹⁸ Muslim

Baab: 59 Allah Ta'ala Ki Baabat Bad-gumaani Karne Ki Muqhalefat

Irshad e Ilaahi hai:

Wo Allah Ta'ala ke bare mein (ayyam) jahiliyyat ke naahaq guman karte hain, kehte hain ke (is amar mein) hame'n bhi kuch iqhteyar nahi? Aap ﷺ farmade'n ke (in umor mein kisi ka kuch hissa nahi) saare iqhteyaraat Allah Ta'ala ke qabze mein hain. Ye log apne dilo'n mein (bahot si baate'n) maqhfai rakhte hain, jo Aap ﷺ par zahir nahi karte, wo kehte hain ke agar hamare bas ki baat hoti tu ham yaha'n maare naa jaate. Aap inse keh de'n ke tum agar apne gharo'n mein bhi hote to jinki maut likhi thi, wo zaroor apni qatal gaaho'n ki taraf nikal aate. (ye saara maajra is liye pesh aaya ke) Allah Ta'ala tumhare seeno'n ki baat ko azmaae aur tumhare dilo'n mein jo kuch hai, ise khalis karde aur nikhaare de. Yaqeenan Allah Ta'ala dilo'n ka haal khoob jaanta hai.

Nez irshad e Rabbani hai:

Jo Log Allah Ta'ala Ke Baare Burey Gumaan Rakhte
hain, In Par Burey Haadise Waqe Ho'n. ¹⁹⁹

الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ

Ibnul Qaiyyim رحمه الله عليه pehli ayat ke bare mein farmate hain (ke zer e nazar ayat mein logo'n ke jis jaahilaana naa-haq gumaan ka zikar hai) iski tafseer y ehai ke wo ye guman karne lage the ke Allah Ta'ala apne Rasool ki madad nahi karega aur iski dawat anqareeb mit jaaegi. Aur ye log guman karne lage the ke jo museebat musalmano ko aai hai, wo Allah Ta'ala ki taqdeer aur hikmat se nahi thi.

Aur ye bhi tafseer ki gai hai ke ye log Allah Ta'ala ki taqdeer, hikmat aur Rasool Allah ﷺ ki kamiyabi ka inkar karte hain aur samajhte hain ke ye deen tamaam adiyar par ghalib nahi aaega.

Munafiqeen aur mushrikeen ka yehi wo bura guman hai jiska Surah Al Fatah ki is ayat mein zikar hua hai.

الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ²⁰⁰

Kyou'nke ye aisa guman hai jo Allah Ta'ala ki shaan o martaba ke khilaf hai, jaisa ke ye iski hikmat, ta'areef, buzrug aur sacche wa'ada ke bhi khilaf hai. Pas jo shaqs ye samjhe ke Allah Ta'ala batil ko haq par daaemi ghalba dega aur is wajah se haq mit jaaega, ya jo shaqs ye samjhe ke ye faisla Allah Ta'ala ki qazaa o qadar se nahi hua. Yaa jo shaqs ye samjhe ke Allah Ta'ala ki taqdeer qabil e ta'areef hikmat e tammah par mabni nahi. Balke ye samjhe ke ye mahez iski mashiyyat hai. Ye kafi'ro'n ka guman hai aur inke liye Jahannam ki aag ka azaab hai aur aksar log apne aur ghairo'n se muta'alleqa kaamo'n mein Allah Ta'ala ke bare mein Soo-e-zan rakhte hain. Is bad-gumaani se sirf wohi log salaamat rehte hain, jo Allah Ta'ala iske Asma o Sifaat aur iski hikmat o ta'areef ke asbaab ko paho'nchate hain.

Pas har aqalmand shaqs ko jo apni bhali chhahta ho, chahiye ke wo mazkoo'rah baala baato'n ka ehtemaam kare aur Allah Ta'ala ke huzoor apni is bad-gumani aur soo-e-zani ki ma'afi maange aur tauba o astaghfar kare.

Aur agar aap logo'n ki bato'n par ghaur kare'n to aap dekhe'nge ke aksar log taqdeer ke baare mein malaamat ka pehlu liye hue hain aur be-raah rawi ka shikar hain aur taqdeer ka shikwa karte hue kehte hain ke falaa'n kaam you'n hona chahiye tha aur falaa'n you'n. Khud ko milne waali ashiya ko baaz log kam khayal karte hain aur baz ziyada.

Aap bhi apna jaaeza le'n kya aap is bad-gumani se bache hue hain?

(Arbi Sho'ora ka tarjuma) Agar aap isse mehfooz hain to aapki ek bahot badi baat se bache hue hain, wa-garna main nahi samajhta ke aap isse bache ho'n.

¹⁹⁹ Surah Fatah: 6

²⁰⁰ Surah Fatah: 6

Masaael

1. Surah Al Imran ki ayat 154 ki tafseer (jisme Allah Ta'ala ke bare mein bure guman rakhne waalo'n ka tazkirah hai)
2. Surah al Fatah ki ayat 6 ki tafseer (jisme bura guman karne par burey haadis ho'nge)
3. Isse ye bhi saabit hota hai ke bad-gumaani ki bahot se surate'n hain, jinka shumar mumkin nahi.
4. Is bad-gumaani se wohi shaqs mehfooz reh sakta hai jo Allah Ta'ala ke asma o sifaat ki pehchaan ke sath sath apne nafs ki ma'arefat se bhi behra-mand ho.

Baab: 60 Munkireen Taqdeer Ka Bayan

Hazrat Abdullah bin Umar ؓ farmate hain: Is zaat ki qasam jiske qabza mein Abdullah bin Umar ؓ ki jaan hai, agar kisi ke paas ohad pahad ke baraabar bhi sona ho aur wo ise Allah Ta'ala ki raah mein kharch karde. To iska ye amal Allah Ta'ala ke haa'n is waqt tak qabool naa hoga, jab tak ke wo taqdeer par eman naa laae. Phir inho'n ne apni is baat par bataur e daleel Nabi ﷺ ka ye irshad pesh kiya ke Eman ye hai ke tu Allah Ta'ala ise farishto'n, iski kitabo'n, iske rasoolo'n, qiyamat ke din aur acchi buri taqdeer par eman laae. ²⁰¹

Aur Hazrat Obaada bin Saamit ؓ ne apne bete se kaha: Beta! Tu is waqt tak lazzat e eman se lutf andoz nahi ho sakta, jab tak ye yaqeen naa karle ke jo (takleef) tujhe paho'nchne waali hai wo tujhse kabhi tal nahi sakti aur jo nahi paho'nchne wo kabhi tum tak paho'nch nahi sakti. Maine Rasool Allah ﷺ ko ye farmate hue suna ke: Allah Ta'ala ne sabse pehle qalam paida farmaya aur ise likhne ka hukam diya, isne kaha Aye mere Rab! Kya likhu'n? Allah ne farmaya: Qiyamat tak aane waali har cheez ki taqdeer liked. Beta! Maine Rasool Allah ﷺ ko ye farmate suna ke jo shaqs is aqeede ke alaawa kisi doosre aqeede par mara, wo meri ummat se nahi. ²⁰²

Aur Musnad Ahmad ki ek riwayat mein hai: Allah Ta'ala ne sabse pehle qalam ko paida farmaya aur ise likhne ka hukam diya, chunache isne isi waqt qiyamat tak hone waali har baat likhdi.

Aur Ibne Wahab ki ek riwayat mein ye alfaaz hain ke Rasool Allah ﷺ ne farmaya: Jo shaqs acchi buri taqdeer par eman nahi laaya, Allah Ta'ala ise dozaqh mein jalaaega.

Ibne Delmi ne ek maqam par kaha: Main Hazrat Ubai bin Ka'ab ؓ ki khidmat mein hazir hua aur maine kaha: mere dil mein taqdeer ke bare mein kuch khadshaat hain. Aap koi hadees bayan farmae'n, taake Allah Ta'ala mere dil se in khadshaat ko khatam kar de'n. To Hazrat Ubai bin Ka'ab ؓ ne farmaya: Agar tum ohad pahad ke baraabar bhi sona kharch kardo, to tumhara ye amal is waqt tak qabool naa hoga, jab tak ke tum taqdeer par eman naa laao aur ye yaqeen naa rakho ke jo takleef tumhe paho'nchne waali hai. Wo tumse tal nahi sakti thi aur jo nahi aane waali wo kabhi tum tak paho'nch nahi sakti. Agar tumhara aqeeda iske khilaf hua aur tum isi tarha margae to tum jahannami ho gae. Ibne Delmi kehte hain iske baad maine Hazrat Abdullah bin Masod (rz), Hazrat Huzaifa bin Yamaan ؓ aur Hazrat Zaid bin Sabit ؓ ke paas gaya (aur inko apne khadshaat se agaah kiya) to inho'n ne bhi Nabi ﷺ ki yehi hadees sunaai. ²⁰³

Masaael

1. Taqdeer par eman laana farz hai.
2. Taqdeer par eman laane ki kaifiyat kya honi chahiye.
3. Taqdeer par eman naa laane waale shaqs ke amaal barbaad ho jaate hain.
4. Jis shaqs ka taqdeer par eman naa ho, wo lazzat e eman se lutf andoz nahi ho sakta.
5. Is cheez ka zikar hua jise Allah Ta'ala ne sabse pehle paida kiya.
6. Is cheez ka bayan hai ke qalam ne isi waqt qiyamat tak hone waale tamaam umoor likh daale.
7. Taqdeer par eman naa laane waale se Aap ﷺ ki bezari aur lata'alluqi ka bayan.
8. Isse ye bhi sabit hua ke salaf o saleheen shubhaat paida hone ki soorat mein ahle ilm ki taraf ruju kiya karte the aur inki baabat in se poocha karte the.
9. Ahle ilm ne (taqdeer ke mutalliq) inke tamaam shubhaat ka jawab dekar inka azaala kardiya hai aur apne dalaael ko baraah e raast Rasool Allah ﷺ ki taraf mansoob kiya hai.

²⁰¹ Muslim

²⁰² Sunan Abu Dawood

²⁰³ Haakim (Saheeh)

Baab: 61 Tasweer Banaana Ek Qabeeh Fa'al Hai

Hazrat Abu Huraira ؓ se marwi hai ke Rasool Allah ﷺ ne farmaya: Allah Ta'ala irshad farmate hain. Is shaqs se badaa zaalim kaun hoga jo meri maqhllooq jaisi maqhllooq banaane ki koshish karta hai. Ye log ek zarrah, ek daana ya ek jau hi banaa kar dikhlaae'n. ²⁰⁴

Hazrat Ayesha ؓ ki ek riwayat mein hai ke Rasool Allah ﷺ ne farmaya: Qiyamat ke din sabse ziyada saqht azaab in logo'n ko hoga jo paida karne aur banaane mein Allah Ta'ala ki mushabehat karte hain. ²⁰⁵

Hazrat Abdullah bin Abbas ؓ se marwi hai ke maine Rasool Allah ﷺ ko ye farmate hue suna ke: Har musawwir Jahannam mein jaaega. Iski banaai hui har tasweer ke badle, ek jaan banaai jaaegi jiske zariye is (musawwir) ko Jahannam mein azaab diya jaaega. ²⁰⁶

Hazrat Ibne Abbas ؓ se hi marwi hai ke Rasool Allah ﷺ ne farmaya: Jis shaqs ne duniya mein koi tasweer banai, ise qiyamat ke din is baat ka mukallaf banaya jaiga ke wo is taswer mein ruh phoo'nke magar wo isme ruh nahi phoo'nk sakega.

Abul Ehyaaaj kehte hain ke Hazrat Ali ؓ ne mujhse kaha: Kya main tujhe is kaampar naa bheju'n, jis par mujhe Rasool Allah ﷺ ne bheja tha, wo ye ke kisi tasweer ko mitaae aur kisi buland qabar ko zameen ke baraabar kiye baghair naa chhodna. ²⁰⁷

Masaael

1. Tasweer banaane waalo'n ke liye saqht waeed aai hai.
2. Tasweer utarne ki illat aur wajah ye hai kea mal Allah Ta'ala ki jaanib mein bahot badi be-adabi hai, jaisa ke Allah Ta'ala ne farmaya: Is shaqs se badaa zaalim kaun hoga, jo meri maqhllooq jaisi maqhllooq banaane ki koshish karta hai.
3. Isme Allah Ta'ala ki qudrat aur maqhllooq ki aajizi aur kamzori ka bayan hai ke ye log ek zarrah ya ek daana ya ek jau hi banaa kar dikh laae'n.
4. Tasweer banaane waalo'n ko sabse ziyada aur saqht azaab hoga.
5. Allah Ta'ala har tasweer ke badle ek jaan paida karega, jiske zariye tasweer banaane walo'n ko Jahannam mein azaab diya jaaega.
6. Musawwir koi ski banai har tasweer mein ruh phoo'nkne ka mukallaf banaya jaaega.
7. Isme ye bayan bhi hai ke tasweer jaha'n bhi ho ise mitaadene ka hukam hai.

²⁰⁴ Bukhari & Muslim

²⁰⁵ Bukhari & Muslim

²⁰⁶ Bukhari & Muslim

²⁰⁷ Muslim

Baab: 62 Kasrat Se Qasm Uthaana

Irshad e Ilaahi hai:

Aur Tum Apni Qasmo'n Ki Hifaazat Karo. ²⁰⁸

وَاحْفَظُوا أَيْمَانَكُمْ

Hazrat Abu Huraira رضي الله عنه se marwi hai ke maine Rasool Allah ﷺ ko ye farmate hue suna: Qasam saman ke liye mufeed (yaani faroqht karna ka zaria) to hai, magar isse barkat khatam ho jaati hai. ²⁰⁹

Hazrat Sulaiman عليه السلام se marwi hai ke Rasool Allah ﷺ ne farmaya: 3 qism ke log aise hain (Qiyamat ke din) jinse Allah Ta'ala naa to baat karega aur naa inhe'n (gunaho'n se) paak karega aur inke liye dardnaak azaab hoga. 1. Boodha Zaani, 2. Mutakabbir Faqeer, 3. Aur wo jisne Allah Ta'ala ko apna maal samjha hua hai ke qasam hi se khareedta hai aur qasam hi se bechta hai. ²¹⁰

Hazrat Imran bin Hussain رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Meri ummat ka sabse behtar zamaana *Mera Zamaana* hai. Phir wo *Jo Iske Baad Hoga*, phir *Wo jo iske baad hoga*. Hazrat Imran رضي الله عنه kehte hain: Mujhe yaad nahi padta ke Aap ﷺ ne apne zaman eke baad 2 zamano'n ka zikar kiya tha ya 3 ka? Phir Aap ﷺ ne irshad farmaya: Phir tumhare baad aise log ho'nge jo baghair maa'nge gawahi de'nge. Khaaen ho'nge, amaanat-daar nahi ho'nge. Nazar maane'nge to poori nahi kare'nge aur inme motaapa zaahir hoga. ²¹¹

Hazrat Abdullah bin Masood رضي الله عنه se marwi hai ke Nabi ﷺ ne farmaya: Sabse behtar log mere zamaane ke hain, phir wo jo inke baad aae'nge, phir wo jo inke baad aae'nge, iske baad aise log aae'nge, jinki gawaahi qasam se pehle aur qasam gawahi se pehle hogi. ²¹²

(Yaani wo log naa gawahi ke baare mein ehtiyaat kare'nge aur naa qasam ke baare mein. Balke aanan faanan qasam aur gawahi ke liye taiyyar ho jaae'nge: Mutarjim)

Hazrat Ibrahim Naqhai رحمته الله عليه farmate hain: Bachpan mein hame'n hamare buzrug gawahi aur ahed par qaaem rehne ke liye maara karte the.

Masaael

1. Qasmo'n ki hifaazat ki badi takeed hai.
2. Ye khabar ke qasam samaan faroqht karne ka zaria to hai, magar isse barkat khatam ho jaati hai.
3. Jo shaqs maal khareedne aur bechne ke waqt khuwah ma khuwah qasme'n uthaae, iske liye waeed shadeed hai.
4. Isme ye tambeeh bhi hai ke agarche asbaab gunah chotey hi ho'n, magar mailaan ke sabab sagheera gunah bhi kabeera gunah ban jaate hain.
5. Is me in logo'n ki mazammat bayan ki gai hai jo talab kiye baghair qasme'n uthaate hain.
6. Aap ﷺ ne Quroon e Salaasa ya Quroon e Arba'a ki tareef aur iske baad jo hoga iski peshangoi farmai.
7. Isme in logo'n ki mazammat hai, jo gawahi talab kiye baghair gawahi ke liye taiyyar ho jaate hain.
8. Aslaaf e ummat chote baccho'n ko gawahi aur ahed par qaaem rehne ke liye maara karte the.

²⁰⁸ Surah Maeda: 89

²⁰⁹ Bukhari & Muslim

²¹⁰ Tibrani(Saheeh)

²¹¹ Muslim

²¹² Muslim

Baab: 63 Allah Ta'ala Aur Iske Rasool ﷺ Ka Zimma Aur Zamaanat Dene Ka Hukam

Irshad e Ilaahi:

Aur Jab Tum Allah Ta'ala Se Ahed (Waasiq) Karo To Isko Poora Karo Aur Jab Pakki Qasme'n Khao To Inko Mat Todo Ke Tum Allah Ta'ala Ko Apne Oopar Zaamin Bana Chuke Ho, Allah Ta'ala Tumhare Tamaam Afaal Se Baqhabar Hai. ²¹³

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا
وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

Hazrat Bareedah ؓ se marwi hai ke Rasool Allah ﷺ jab kisi ko badi fauj ya kisi daste par ameer muqarrar farmate to ise Allah Ta'ala se darne aur apne ham safar musalmano'n ke sath husn sulook se pesh aane ki wasiyyat karte aur farmate: Allah Ta'ala ki raah mein iska naam lekar ladaai karna aur har is shaqs se ladna jo Allah Ta'ala ke sath kufr ka irtekaab karta hai. Ladaai karna ya khayanat naa karna. Bad-ahedi naa karna. Muslaa naa karna (yaani kisi maqtool ke a'azaa na kaatna) aur naa baccho'n ko qatal karna. Jab mushrik dushman se tumhara saamna hua to inhe'n 3 baato'n ki pesh kash karna, agar wo inme se koi ek baat bhi maan le'n to manzoor kar lena aur jung se ruk jaana:

1. Sabse pehle inhe'n Islam ki dawat dena, agar wo ise qabool kar le'n to ise manzoor kar lena aur inhe'n Daar ul Kufr se Daar us Salaam ki taraf hijrat ki dawat dena aur inhe'n bataana ke agar wo hijrat kare'nge to inhe'n wo sab huqooq hasil ho'nge jo muhajereen ko hasil hain aur jo haar muhajereen ko bardasht karna padta hai inhe'n bhi bardasht karna hoga aur agar wo hijrat karne se inkar kare'n to phir ye log in baduwi musalmano ki tarha ho'nge jin par Allah Ta'ala ka hukam jaari hai. Inhe'n maal e ghaneemat ya maal e fai se koi hissa nahi milega. Illa ye ke wo musalmano'n ke sath jihad mein shareek ho'n.
2. Agar wo Islam qabool karne se inkar kar de'n to phir inse jiziya talab karna, agar wo juziya dene par raazi ho jaae'n to qabool kar lena aur jung se ruk jaana.
3. Agar wo juziya dene se bhi inkar kar de'n to Allah Ta'ala se madad maa'ng kar inse ladaai karna aur jab tum qila'a band dushman ka muhasera karo aur dushman chaahe'n ke tum inhe'n Allah Ta'ala aur iske Rasool Allah ﷺ ki amaan, tahaffuz aur zamaanat dedo, to aisa hargiz naa karna. Balke apni aur apne sathiyon ke taraf se amaan aur tahaffuz dena. Is liye ke agar tum apna ya apne sathiyon ka zimma (zamaanat) tod-do to ye Allah Ta'ala aur iske Rasool ke zimme ko todhne se kamtar hoga. Aur jab tum qila mein band kisi dushman ka muhasera karo aur wo chaahe ke tum ise Allah Ta'ala ke hukam o faisla par utaaro yaani inse sulah karlo to aisa bhi naa karna, tumhe kya ilm ke tum inke bare mein Allah Ta'ala ke faisla ko paa-sakoge ya nahi? ²¹⁴

Masaael

1. Allah Ta'ala aur iske Rasool ﷺ aur musalmano ke zimme aur zamaanat mein farq hai.
2. Isme ye hidayat hai ke jab 2 khatarnaak surate'n darpesh ho'n to inme se jo asaan aur behtar ho ise iqhteyar kar lena chahiye.
3. Aap ﷺ ka farman hai ke: Allah Ta'ala ki raah mein iske naam se jihad karo.
4. Aap ﷺ ka irshad hai ke: Jo kufr billah ka murtakib ho isse lado.
5. Aap ﷺ ka irshad hai ke: Allah Ta'ala se madad talab karo aur kuffar se qitaal karo.
6. Allah Ta'ala aur Ahle Ilm ke hokum aur faisla mein farq hai.
7. Isse saabit hota hai ke ba-waqt e zaroorat Sahabi bhi hukam ya faisla kare to wo bhi nahi jaanta ke ye hukam aur faisla Allah Ta'ala ke hukam ke mutabiq hai ya nahi.

²¹³ Surah Nahal: 91

²¹⁴ Muslim

Baab: 64 Allah Ta'ala Par Qasam Khaana

Hazrat Jundub bin Abdullah ؓ se marwi hai ke Rasool Allah ﷺ ne farmaya: Ek admi ne kaha: Allah ki qasam! Allah Ta'ala falaa'n admi ki maghfirat nahi karega. Allah Ta'ala ne farmaya: Ye kaun hota hai jo mujh par qasam uthaata hai ke main falaa'n ki maghfirat nahi karu'nga. Maine iski maghfirat kardi aur teri (yaani qasam uthaane waale ke) amaal zaae kar diye. ²¹⁵

Hazrat Abu Huraira ؓ ki hadees mein hai ke: Ye kehne waala ek aabid o zaahid shaqs tha, Hazrat Abu Huraira ؓ farmate hain ke isne sirf ek aisi baat kardi jisne iski duniya o aqhirat ko tabah karke rakh diya.

Masaael

1. Allah Ta'ala par qasam uthaane se tahzeer o taqhweef hai.
2. Dozaqh insan ke tasme se bhi ziyaada qareeb hai.
3. Jannat bhi insan ke aise hi qareeb hai.
4. Is hadees mein Nabi ﷺ ke darj e zail farman ki tasdeed o taeed hai ke: Basaa auqaat insan koi aisa kalma keh jaata hai, jisse iski duniya o aqhirat barbad ho jaati hai.
5. Baaz auqaat insan ki kisi aise sabab se baqshish ho jaati hai, jo iske haa'n intehaai naa-pasandeedah hota hai.

Baab: 65 Allah Ta'ala Ko Sifarishi Ke Taur Maqhllooqh Ke Saamne Nahi Pesh Kiya Jaasakta

Hazrat Jubair bin Muta'am ؓ se marwi hai ke ek baduwi Nabi ﷺ ko kehne laga: Yaa Rasool Allah ﷺ Jaane'n talaf ho gae'n, bacche bhooko mar gae aur maal barbaad ho gaya. Aap ﷺ hamare liye apne rab se barish ki dua farmae'n. Hame Allah Ta'ala ko Aap ﷺ ke paas aur Aap ﷺ ko Allah Ta'ala ke huzoor sifarishi ke taur par pesh karte hain. Aap ﷺ ne (iski baat sunkar) baar baar Subhanallah Subhanallah padha. Aap ﷺ ba-dastoor Subhanallah padhte rahe. Yaha'n tak ke iska asar Sahaba Ikram رضوان الله عليهم أجمعين ke cehro'n par zahir hua. Phir Aap ﷺ ne farmaya: tujh par afsos! Kya tu jaanta hai ke Allah Ta'ala kya hai? (yaani iska kya maqam aur kya shaan hai?) Allah Ta'ala ki shaan isse kahee'n buland hai, ise kisi ke saamne sifarishi ke taur par pesh nahi kiya jaa sakta. ²¹⁶

Masaael

1. Aap ﷺ ne: *'Ham Allah Ta'ala ko Aap ﷺ ke paas sifarishi ke taur par pesh karte hain'* kehne waale baduwi par nagawaari aur inkar ka izhar farmaya.
2. Baduwi ki baat se Aap ﷺ ka cehra e mubaarak is qadar mutaghaiyyar hua ke iske asaraat Sahaba Ikram رضوان الله عليهم أجمعين ke cehro'n par bhi zahir hue.
3. Aap ﷺ ne A'araabi ki baat ke doosre hisse *'Ham Aap ﷺ ko Allah Ta'ala ke paas sifaarish pesh karte hain'* par nakeer nahi farmai.
4. Subhanallah ke mafhoom o tafseer par tambeeh hui hai.
5. Ye bhi sabit hua ke Musalman (Sahaba Ikram (riz)), Rasool Allah ﷺ ki khidmat mein hazir hokar Aap ﷺ se barish ki dua karaaya karte the.

²¹⁵ Muslim

²¹⁶ Abu Dawood

Baab: 66 Aap ﷺ Ka Gulshan e Tauheed Ki Hifaazat Farmana Aur Shirk Ke Raasto'n Ko Band Karna

Hazrat Abdullah bin Shaqheer ؓ ne kaha: Main Banu Aamer ke ek wafad mein Rasool Allah ﷺ ki khidmat mein hazir hua. Ham ne kaha: Aap ﷺ hamare sardar hain. Aap ﷺ ne farmaya: Sardar to sirf Allah Tabaarak o Ta'ala hai. Phir hamne kaha: Aap ﷺ maqam o martaba mein ham sab se Afzal aur bahot ziyaada ehsaan karne waale hain. Aap ﷺ ne farmaya: 'Ye' yaa is tarha ki (jaaez aur munaasib) baat kaha karo, aur (khayal rakhna ke) shaitan tumhe kahee'n phaa'ns naa le. ²¹⁷

Hazrat Anas ؓ se marwi hain ke chand logo'n ne kaha: Aye Allah ke Rasool ﷺ Aur Aye ham sab se behtar aur hamare behtar ke bete! Aur aye hamare sardar aur hamare sardar ke bete! Aap ﷺ ne farmaya: Aye logo! Tum wohi baate'n karo, jo tum karte ho, kahee'n shaitan tumhe'n behkaa naa de. Main Muhammad ﷺ Allah Ta'ala ka banda aur iska rasool hu'n. Main nahi chhahta ke tum mujhe mere is martabe aur maqam se badhaado jo Allah Ta'ala ne mujhe ataa kiya hai. ²¹⁸

Masaael

1. Mubaalgha amezi se logo'n ko daraana.
2. Jis shaqs ko 'Aap hamaare sardar hain' kaha jaae, ise jawab mein kya kehna chahiye?
3. In logo'n ne agarche baat sahi kahi thi, magar iske bawajood Aap ﷺ ne farmaya: ke 'Shaitan kahee'n tumhe'n phaa'ns naa le'
4. Aap ﷺ ke farman: ke 'main nahi chhahta ke tum mujhe Allah Ta'ala ke diye hue maqam o martaba se badhaa do' ki wazaahat hui.

Baab: 67 Allah Ta'ala Ki Azmat o Rafa'at

Irshad e Ilaahi hai:

Aur Inho'n Ne Kama Haqqahu Allah Ta'ala Ki Qadar Nahi Ki, Qiyamat Ke Din Saari Zameen Iski Mutthi Mein Hogi Aur Saare Asman Iske Daa'e'n Hath Mein Lapetey Ho'nge. Allah Ta'ala In Logo'n Ke Shirk Se Paak Aur Buland Hai. ²¹⁹

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ
وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۚ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

Hazrat Abdullah bin Masood ؓ se marwi hai ke, ek Yahoodi Aalim Rasool Allah ﷺ ke paas aakar kehne laga: Aye Muhammad ﷺ Ham (apni kitab mein ye baat likhi hui) paate hain ke Allah Ta'ala qiyamat ke din saare asmaano'n ko ek ungli par, tamaam zameeno'n ko ek ungli par, tamaam daraqhto'n ko ek ungli par, paani ko ek ungli par, keechad ko ek ungli par aur baaqi tamaam maqhlugaat ko ek ungli par rakh kar farmaega: Main hi baadhshah hu'n. Aap ﷺ (iski baat sunkar bataur tasdeeq) ha'ns pade. Hatta ke Aap ﷺ ki daadhe'n numaaya'n ho gae'n. Phir Aap ﷺ ne ye ayat tilaawat farmai: Aur Inho'n Ne Kama Haqqahu Allah Ta'ala Ki Qadar Nahi Ki, Qiyamat Ke Din Saari Zameen Iski Mutthi Mein Hogi Aur Saare Asman Iske Daa'e'n Hath Mein Lapetey Ho'nge. ²²⁰

Aur ek hadees mein ye alfaaz hain: Aur (Allah Ta'ala qiyamat ko) tamaam pahad aur daraqhto'n ko ek ungli par rakhega, phir inko hilaa kar kahega main hi baadhshah hu'n, main hi Allah hu'n.

²¹⁷ Abu Dawood (Sanad Jaiyyad)

²¹⁸ Nasai (Sanad Jaiyyad)

²¹⁹ Surah Zumar:67

²²⁰ Bukhair, Muslim, Tirmizi, Nasai, Musnad Ahmad

Ek riwayat mein you'n hai ke: Allah Ta'ala tamaam asmaano'n ko ek ungli par aur paani aur keechad ko ek ungli par aur baaqi tamaam maqhlugaat ko ek ungli par rakhega.

Ek aur jaga Hazrat Abdullah bin Umar ؓ se marwi hai ke Rasool Allah ﷺ ne farmaya: Allah Ta'ala qiyamat ke din asmaano'n ko lapet kar apne dast e raast mein lega aur farmaega main hi badhshah hu'n (Zameen mein) sarkashi aur takabur karne waale (aaj) kaha'n hain? Phir Allah Ta'ala saato'n zameeno'n ko lapet kar apne baa'e'n hath mein lekar farmaega: Main hi badshah hu'n (zameen mein) sarkashi aur takabbur karne waale (aaj) kaha'n hain? ²²¹

Aur Hazrat Abdullah bin Abbas ؓ ne kaha: Saato'n asmaan aur saato'n zameene'n Allah Rahman ke hath mein you'n ho'nge jaise tumhare hath mein raai ka daana hota hai.

Ibne Jareer ؓ kehte hain ke mujhe Yunus ne hadees bayan ki, wo kehte hain ke hame'n Ibne Wahab ne khabar di. Wo kehte hain Ibne Zaid ne kaha ke mujhe mere baap ne bayan kiya ke Rasool Allah ﷺ ne farmaya: Saato'n asmaan kursi ke bil-muqabil you'n hain, jaise 7 dirham kisi dhaal mein daal diye jaa'e'n.

Aur Hazrat Abu Zar Ghaffari ؓ kehte hain: Maine Rasool Allah ﷺ ko ye farmate suna ke: Allah Ta'ala ki kursi iske arsh ke muqable mein you'n hai, jaise lohey ka ek kadaa kis wasee o areez maidan mein phe'n diya jaae.

Hazrat Abdullah bin Masood ؓ se riwayat hai ke pehle aur doosre asmaan ke darmiyan 500 saal ki masaafat hai. Isi tarha har asmaan se agle asmaan tak itna hi faasla hai aur saatwe'n asmaan aur kuris ke darmiyan aur kursi aur paani ke darmiyan bhi 500 saal ki masaafat hai. Allah Ta'ala ka arsh paani ke oopar hai aur Allah Ta'ala arsh ke oopar hai (yaad rakho!) tumhara koi amal is (AT) se poshida nahi. (Ye hadees Ibne Mahdi ne Hammad bin Salma se aur inho'n ne Aasim se aur inho'n ne Zar se bayan ki Abdullah ke tareeq se marwi hai aur ise Masoodi ne Aasim, Abu Waael aur Abdulla ؓ ke waaste se riwayat kiya.

Haafiz Zahabi ka qaul hai ke 'Is hadees ki aur bhi sanade'n hain'

Hazrat Abbas bin Abdul Muttalib ؓ se marwi hai ke Rasool Allah ﷺ ne farmaya: Kya tum jaante ho ke zameen aur asmaan ke darmiyan kitna faasla hai? Hamne kaha: Allah Ta'ala aur iska Rasool hi behtar jaante hain. Aap ﷺ ne farmaya: Inke darmiyan 500 saal ki masaamat haia ur har asmaan se doosre asmaan tak 500 saal ki masaafat hai aur har asmaan ki motaai 500 saal ki masaafat ke baraabar hai, satwe'n asman aur arsh e ilaahi ke darmiyan ek samandar hai. Iske neeche aur oopar waale hisso'n ke darmiyan bhi itna hi faasla hai. Jitna zameen aur asmaan ke darmiyan hai aur Allah Ta'ala iske oopar hai. Banu Adam ke amaal meinse koi amal isse poshida aur maqhfai nahi.

Masaael

1. Quran e Kareem ki ayat
2. Is hadees mein mazkoor aur is jaisi deegar baaete'n Aap ﷺ ke zamana tak yahood mein maujood mahfooz thee'n. Chunache inho'ne naa to in baato'n ka inkar kiya aur naa koi taweel ki.
3. Rasool Allah ﷺ ke saamne yahoodi alim ne jab in baato'n ka zikar kiya to Aap ﷺ ne iski tasdeeq farmai aur mazed taeed ke liye QeK bhi nazil hua.
4. Yahoodi alim ki in azeem ilmi baato'n par Aap ﷺ ka ha'nsna (khushi ki wajah se tha)
5. Allah Ta'ala ke haatho'n ka asbaat aur ye ke Allah Ta'ala ke dast e raast mein asmaan aur doosre hath mein zameen ho'nge.

²²¹ Muslim

6. Allah Ta'ala ke hath ke baya'n hone ke saraahat hai.
7. Allah Ta'ala ka is waqt badey badey sarkash aur mutakabbireen ko pukare'nge.
8. Allah Ta'ala ke hath ke muqable mein asmaan aur zameen hain, jaise kisi ke hath mein raai ka daana hota hai.
9. Asmaan ki nisbat Allah Ta'ala ki kursi badi hai.
10. Kursi ki nisbat Arsh e Ilaahi bada hai.
11. Arsh e Ilaahi, Kursi aur Paani ilaaheda ilaaheda cheeze'n hain.
12. Har 2 asmaano'n ka darmiyani faasla 500 saal ka hai.
13. Saatwe'n asman aur kursi ke darmiyani faasa ki wazaahat hui.
14. Kursi aur paani ke darmiyan masaafat ka bayan hua.
15. Arsh e ilaahi paani ke oopar hai.
16. Allah Ta'ala arsh ke oopar (mustawi) hain.
17. Zameen o asmaan ke darmiyan masaafat ka bayan hua.
18. Har asmaan ki motaai 500 saal ki masaafat ke baraabar hai.
19. Saato'n asmaano'n ke oopar jo samandar hai, iske neech aur oopar ke hisso'n ke darmiyan bhi 500 saal ki masaafat hai.

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Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:" All translations have been taken from *Jaame Feroz ul Loghaat (latest edition)*. If you find anything which might make this transliteration even better then please inform me @ rehan.hse@live.com having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful. For more books in Roman, please click the link below.

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Dua-go,

Rehan Syed Barey

15th Rajab 1438 - 12th April 2017

Ar Riyadh, Saudi Arabia
